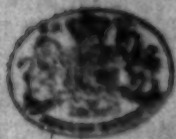


A Ingratitude utterly setting apart, We olbe
to calle to our myndes the manyfolde gyftes
of grace. With the benefaictis, that our lord
of his moost plentiueuse honte hath ymen vs
bestowed in this present transitoire lif. Whiche Remem
braunce of right direclly shulde induce vs to giue his god
hede therfore continuale and Immortale louingis & than
kis, and in no wise to falle to thignorance or forgetful
nesse therof. Among Whiche benefaictis and gyftes is
granted vs fre arbitrement. And therby With our good
desertes supported and holpen by his moost Digne mercy
and grace We be enabled to be the children of euyle styng sal
uacion / & to possesse the Joyes of heuen. Whiche ar incomp
ensible and inestimably blissful and good. And by cause
We be so fraile and inconstante, prone to falle, feble and
insufficience of our self to resiste the fraidolente malice &
temptacion of our auncien enemy the fiend. Therfore he
hath giuen vs his mercy to be our Relief. Paison to be our
lanterne, and Remembraunce to orde our guiding. The
first of this precieus gyfte of mercy We may to our greet
conforte truly truste to haue it at all tymes in this worlde
Whene We deuely sue & calle therfore. But We must know
for certayne, that We can haue no capacite nor power to re
ceiue hit after the saison of our bodyly lif here. Secoundly
by Paison We olbe in the moost extreme loue and drede to
knowe and take hym as our creatour & Redemptour, and
alle our Willes to be subget vnto his playse. Thridely
We olbe to remembre how We may giue vs for to stande in
his grace. Considering What We Were / What We be / and

What he shal be. And for asmuche; as very p[er]uenc[er] ad-
 monesteth & teacheth vs both the conclusion of every thyng
 shulde be moost fouerainely taken h[er]e vnto. Therefore I
 aduise that this traitys h[er]e after ensuyng / Whiche is of
 four last thynges; be wel ouerred; and; seen. And not
 oonly seen and red, but also wel conceiued, noted; and;
 often remembered. And if perauenture we finde therein o[ur]
 ny cause of grouge; or elles any mocion to blotte or tuste
 the clernesse of our goostly vnderstanding setting vs to
 vnmesurable feare; or any other presumptuous synner; or
 ayne concept. Yet late we take hit allwayes to the beste
 entent hauing no dyspeir in our lordes mercy / for it is in
 femyte. And knowe for trowthe; that noon suche euil mo-
 uing cometh / but of thynstigation of our goostly aduer-
 saire; Whom we must virtuously resist; / and catholiquely
 allewayes reste vpon the moost ferme pillar of our faith
 Whiche is the very assured shelde and moyn of our goostly
 helpe And to haue that grace in our necessitye calle we for
 helpe vnto the holy goost. that illumineth and; teacheth
 every soule for to kepe the wayes of saluacion to the ensui-
 ting of the eternal Ioye and; glorie. Amen



This present treatise is deuised in foute principal parties
Of the Whiche euery parte conteyneth thre other sin-
guler parties as in the maner folowynge is shewed

The first principal parte is of the bodily death. And ther
vnto belongeth thre other singuler parties.

The first of the thre is how remembrance of death causeth a
man to make and humble hym self

The seconde is how Remembrance of death maketh hym to
dispyse alle wyne wordly thyngis

The thirde is how Remembrance of death causeth a man vñ
constrayned to take vpon hym to do penance and accept
it with glad herte

The seconde principal parte is of the last day of Iugement
and conteyneth in hym self thre other singuler parties

The first of these thre is how accusacion that shal be at the
day of Iugement is thyng to be dred

The seconde is how the last day of Iugement is terrible and
not without cause / for ther must be gyuen a due rekenyng
and accompt of euery thyng

The thirde is how the terrible abiding of the extreme sentence
causeth doubtes to be had of the Iugement

The thirde principal parte is of helle or of thimfernal Iehen
ne and conteyneth in it self the other singuler parties

The first of thoes in is holbe helle after holy scripture is
named in diuase and many wyse

The secunde is holbe they that descende into helle ben puny
shd With many gret and sondry paynes

The thirde is holbe ther be many diuerse condicions of ge
uances in the paynes of helle

The fourth principal part is the blisful Joyes of heuen
ther vnto apperteyne the other singuler parties

The first of thoes the is / holbe the Royalme of heuen is
loued? prayd? and? recomended? for his beaute clernes
and? lyght



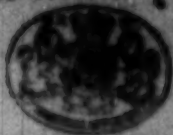
The secunde is holbe the Royalme of heuen is prayd for the
manyfolde goodnesse that he haboundant therein

The thirde is holbe the celestial Royalme is to be labored for
the perpetuel & infinite Joye and gladnes therein

¶ Here after folowes the prologue of the four last thinges

Quoniam emorare nouissima et in eternum non pecca-
bis. Ecclesiastica. septimo capitulo. Ecclesi-
asticus saith in his seuenth chapter these wordes
folowynge. Beare wel in thy mynde the last thingis, and
thou shalt neuer fal in synne. Also. Seynt Austyn.
saith in his booke of meditations. That man ought rather
haue in fere and eschewe thabhomination & filthe of synne
than ony other crueltees of thinferral turmentis. So
thesie hold the knowlege of these four last thinges and fre-
quentynge the memorie and remembraunce of them cal-
leth us from synne / and draeth us to vertu / and confor-
meth vs to alle good werkes. Wherfor by the helpe of
the truyne inspiration I haue purposed to reherse and save
a lytel of these four thingis As Whiche they be / and What
they be. And also to declare somwhat of euery of them sin-
gulerly by them self / precyously and dignely by seynge
and autoritees of seyntis / and generally by examples
and seynge of autorised clerkis. It is to be noted that
after the seynge of seyntes men seye comynly / ther be foure
the last thingis. And Whiche they be it apperith clerly by
the wordes of seynt Bernard in a sermon Where he seyth
in al thi werkes haue remembraunce of thy last thingis.
Whiche be four. That is to wete first. Deth bodely. Se-
conde. The day of Jugement. Thirde. The paynes of helle
Fourth The glorie of heuen. O What thinge is more hor-
rible than deth. What thinge is more dredefull and terri-
ble than the day of Jugement. What thinge is more im-
portable to be suffered / than the gelenne and paynes of helle
And What is a more Joyefull blysse / than celestial glorie

Serme Bernard seyn in the same sermone. These ben
 the four Wykes of the chace. Wherof the remembrance syn-
 geth mannes so wile to the everlasting glorie of paradys.
 These ben also four moounges, that a wake the spiryt
 of man to that ende / that he dispyse all worldly thinges
 and retorne vnto his creatour and maker. So it is then
 lothe conuenient and prouffitable that they be had conty-
 nuelly in remembraunce. And therfor seyth the . Wise
 man . in the xxviii chapitre of Ecclesiasticus. Set in
 thy mynde the last and final thinges. And loke alweye
 perpyghtly vpon them to the intent that they may be surely
 fixed and printed in thy memorie. Now syn al this pro-
 cesse principally and soueraynly enforseth hym self to induce
 euery creature to haue an assured mynde and an hole re-
 membrance of these four last thinges / and that they may
 cordially be enprinted With in your hertes. Therfor it is
 consonant and accordynge / yf it so may please, that this
 present treatise may be entituled and be the name of
 the . Cordyal.



Thus endeth the prologue of this booke named . Cor-
 dyal . Whiche treateth of the four last and final thinges
 that ben to come. And here beginneth the first parte
 of the seide four last thinges.

The first parte of the four last thinges

The first parte of the four last thinges! / Wher
of the Remembraunce Withoralleth a man fro
synne is Deth present or temporal. And ther
fore seith Seynt Bernard in a booke called
the Myrour of monkes. The moost souerayn philosophye
is to thynke alwey on Deth. And he that leueth it in his
mynde: in what place so euer he goo / shal neuer synne.
Seynt Austyn seyth in his booke of exortacions. Ther
is no thyng that so wel reuoketh and callet a man
from synne / as often Remembraunce of Deth. Certeyn
it is that thinge Whiche causeth a man to be humble to dis
praise hym self, and to do penance.

Thisse Remembraunce of Deth maketh a man to be
humble and meke

The first chapitre



ISepe that recordyng the Remembraunce of deth
maketh a man to be meke and humble hym self
And therfor seyth. Seynt Austyn * in the booke
that he made of our lord. A man knowyng hym self to be
mortall, it shal put from hym al maner of pryde. In very
trouth all our other thinges as wel good as badde be in
certeyne. But of deth only we may be wel ensured. And
howe be it that the hour therof is to be hidde and incerteyn
Yet alwey she is approachyng and shal surely come Without
longe taryng. And to this purpose seith. Ecclesiastes,
in his viii chapitre * Be ye wel in remembraunce that deth
shal not tary It is also Writen in Tobie that deth hasteth

and that ther may no fleynge awayle. Also by the comune
lawe of nature every man muste paye his mortal tribute
Seynt Bernard. seyth in a sermon. O Wretched man
Whi dost thou not dispose thi self to be redy at al houres
thynk that thou art now dede. syns thou knowest wel that
necessaril y it lehoueth the to dye. Remember wel how
thyn eyen shal torne in thy hede and the kynges breke in thy
body. and thyn herte shal deuide in two parties by the right
sharpe angwyssh and payne of deth. Who is he then that
ought not to drede and make hym self humble. Whan he
knoweth certaynly that he must retorne and become erthe
Now truly ther shal be none exception of persones. But
al shal passe that wyse. For as it is wryton in the seconde
booke of kynges. We shal al dye / and the erthe shal
sholowe vs. as it doth water cast thereupon / Whiche neuer
retorneth. We rede also that this word. Mortis in las-
tyne may wel so be called. For it is a bitter morsel vnto
alle men in so moche as no creature may escape it. And
therefore it is said in the booke of dyspraysyng of the world
Deth cutteth down and distroiet all thynges create and
made in flessch. She killeth down the hye men and
lowe. for she hath dominacion vpon worldly lyuynge thyn-
gis. She regneth Imperially ouer the nobles and dreth
no lyuynge creature / for her power is comyn ouer princes
and dukes. She taketh aswel the yonge as the olde
And whan she smyttes / she hath mercy of no creature
Alle thynges create in flessch perissheth vnder her hande
Nor ther be none so strong / but that she killeth them down
without rescue. And ther is no thyng leuyng lyf

But that she destroyeth and wasteth it Without any escape
And she neither taketh me: Allyaunce ne frendship
What shal I more seye / evidently dethe spareth no body
For neither poore ne riche shal moue escape out of her
cheyne. Certeynly I vnderstande now that dethe is
thende of alle worldly luyngg thinges. And therfor
it is writen in. Ietia. the poete. That dethe taketh
a waye and doth anyntise all quyk thinges. So is it not
seide that the wise Caton and the good Socrates seem
de. Whiche geuith example that ther is neyther science
ne doctrine that may preserve one fro the ruynous darte
of dethe. It is writen in. Ecclesiastes. in the secunde
chapitre. Askel dyeth the wyse man as the fole. It is
writen in Ilaye in the xxxiiij chapitre. Where ar now he
come the lettered man. Where ben the prechers of the worde of
god. Where be they that were wont to teche the children
These questions implied as moche as to seye they lyue
not. and begoon & past in the comyn course whith other &
dece out of this worlde. Now by cause Ietia named but
only the two afore specified. I pray the telle me. Where is
now Hector of troye. Where is become Julius cesar. Where
is Alexandre the great. Where is Judas Machabeus
Where is the myghty Sampson. Where is Crallus the
riche. Where is the fayr Absolon. Where is Salpen the
physicion / and Quicenne his felowe. Where is the wyse
Salomon. Where is Aristotle the philosopher. & Where is
Virgile the right experte poete. be not al these de & passed
out of this worlde as pilgrymes & gester. and departed hens
in a right short space: yes certeynly. ther is not one left

a lye of them / alle thair ioyes were but vanities & at last
& thair dayes be consumed & passed And as the psalter seith
man passed his dayes assembling a shadewe & one tyme he
is hole and stronge of al his members and on the morowe
sehe & lye in the earth . And as . Catton seith our lyf
is geuen vnto us to be ful of doubte and of fragilitie This
apperteth also clerly by a philosopher named Secundus
Whom the emperour Adrian questioned With of the kyng
& the state of man . Whiche answered as foloweth . Man
is subgette vnto with Cost of the place where he is / a voya
ge passynge / semblably vnto a peece of snelle . Also like
a rede berry and like a newe apple by whiche thinge is eu
dently shewid / how fragile . how slender . and also how lytel
endurynge is the lyf of a man And not only the lyf of
poure peple . But also the lyf of alle humayne creatures
be they neuer so riche or puyssaunt . For with is a comyn
thinge and spareth no body . And all be it she is cruel
and prynces / yet she kepeth egally one lawe in takynge as
wel kynges & prynces as poure folkis . Thus geueth she
grette cause to wepe yf it be wel redy and taken that is we
ton of her . And therfor seith Job in the xiiij chapitre of
hys booke of the riche fier & orgulo man . Al though his
pride be inhaunted vnto the skye that his bed shold touche
the cloudes / Yet in thende he shal come to nought and be
like a donghill . And they that haue seen hym shal awe
Where is he now and no thing shal be founde of hym / no mo
re than of a sleynge dreame passed in the nyght . Baruch
in his thirde chapitre demaundeth Where be now the prynces
of the peple that were wonte to haue dominacion ouer the

feestes, and take recreation With holides and With halloes
of the ayer. And assembled grette treasures of gold and
siluer/ Wherin men geue their assaunce & truste. What is
thende of theym that were besy and diligent here to forge
golde and siluer to gadre and heape it. Certaynly their ty-
me is extermyned and they be descended into hell. and now
ben they other enhaunsed and liue in their places. And
therfor seyth Prosper in his sentence. Where be the oratours
not summountable. Where be they that haue couenably dispo-
sed their feestes. Where ben also the pal freymen that kept
the shynnyng pal freyes in their stables. Where ben the cap-
tynes of men of armes. And Where ben the lordes and ty-
rantes. Ben not they al consumed and brought to powder
Yes of their dayes: And so shal be of ours. Is not
the effect of lif altered into wormes. Beholde and loke into
to their graues / Whether thou canst knowe there. Whiche
is the lord. Whiche is the seruaunt / Whiche was the poure
Whiche was the riche. Discouer if thou can by knowleche
the prisoner from the kynge / the stronge from the weake
the sate from the folle. Crisostom. seyth. What hath
it auayled them that haue liued in lechery / and in the
voluptuousnesse of this present lyf. til their last dayes
Mise you now and beholde in their sepulchres. and see
yf thou canst aspye therein any signe of pryde. If thou
can haue any knowleche of their richesse or of their le-
cherie. Are Where is become their riche arraye and
their strange disguised garnementis With their vol-
luptuous. and nye lookis. And Where be nowe
their grette compaynes and nombre of seruantis. that

folowed them. Where be their salshynge their playnges
and their outrageous gladnesses out of mesurable tempe-
rance. Where is al this become. and Whither is it passed
Beholde diligently first the ende of one thyng and then
of that other and deale the next their sepulchres. And
thou shalt fynde nothing therein but only ashes. and the
remenaunt stynkynge and ful of wormes. Remember
thy self what is the ende of all mortal men/ be it so that they
haue passed the cours of their lyues in delectable pleasures
or ellis in labour or in continence of their flesh. Yet all
must dye. Seynt Bernard. seyth in his meditations
Tel me now Where be the Amorous peple of this world
that late were among vs. In trouthe ther is nothing
left of them but ashes and wormes. Thinke theie and
remembre often tymes. What thyng they be/ and What
they haue been hertofore. Forde they haue be men as thou
art they haue eten and dronke. labored and made grette
there in their tymes. And after in a moment they descen-
ded into helle. And their flesh deliuered for wormes
mete/ and their soules gaue into helle. There to be turmen-
ted by fyre vnto that the body shal come and Joyne ageyn
ther vnto And to be plunged to gedre in thembracements
or payneful Iehennes sempiternel With them that haue ben
their felas in doyng synnes and committynge vices
Without repentance penance and satisfaction. O What
hath it prouffyed their wayne glorie their short Joye and
the puissance of this world the voluptuousnes of the flesh
the disceyuable riches the grette nombre of their seruantes
the vnhappy concupiscens. Where be their playes & disportes.

their playes and disportes. Where is their kostynge and
their worldly pride / The more they had their delectacion
and Joyed therein here, the more shal be their payne and
sorow there. And so after a great voluptuous playfir they
shal haue a myserable and a perpetuel paynful sorow And
their keyng shal torne them to Ruyne and harde turmen-
tes. So al that is comyn vnto them may happen vnto
you. Thou art but a man. and homo de humo. That
is to seye a man made of erthe. Thou art of the erthe, and
thou lyuest of the erthe, and to erthe shalt torne agayn
Of these forseid amercouse peple of this world lyuynge
flesshly and not dreyng deth. Whiche is their neygh-
burgh, spekethe Seynt Bernard vnto the brethren of the
mount of our lord. O ye myserable synners that suffre
the wretchednesse of this present lyf to retorne and lede
you from the right weye. And the mene tyme ye passe
your dayes in makynge good chere. Ye are descendynge
to helle keyng on lyue. And theie eueriche of you may
seye the angusthes of sorowful deth haue enuironned me
And I haue founde my self in the peryll of helle. These
ben the myserable creatures that this present lif deceyueth
Of Whom is Writen in Job. the xij chapitre. These
felons Whos lif is inhaunsed in pompe and pride and be
comforted by their riches / They thynke that their seed
shal abyde al way by the multitude of their frendes and of
their naghbours, their houses to be al way assured and in
pees The wode of god not to come vpon them / their liuen to
conserue & not to be harryd thence of them to growe and
not to be take from them / they trioupe them self in Japes

¶ Disportes, they loue the harpe, the taborn, the organ, &
alle vanities. they contynue a while in that mytche, and
sowenly they descende into helle. O how grevly is he defraidi
d and legged. O how solissly is he mocked, that for
the flourynge dayn beaute of this world shal descende down
into helle / & lose the dyademe of thetternal glorie. Sothly
the riche man that by synne hath defraied the paynes of helle
had ben better to haue liued virtuously in grete neede and
pouerte al his lyf. than to haue grete habondaunce of riches
and atte last for his synful lyf to be dampned. Alas
What proufitteth it these the grete tresurs and hepes of gold
and siluer. When synners shal be sent in to lowe tenetres of
helle / ther to be payned and tormentid euylastynghly With
out seasynge. Mi right dere brother and frende What seist
thou of the riche and myghty peple of this world. Dye
they not aswell as othe. In good faith me semeth they
be nothyng priuileged, for as it is Werton in the booke of
sapience the seuenthe chapitre / the entre of this lyf is one
and comune to alle and semblably so is the Issue. Job
seith in his. xxi. chapitre. This man dieth strong lusty
and riche / his bowell is he ful of grete and his bones ful
of mary. And this other dieth lene and feble ful of so
row and Without any riches. that notwithstanding they
shal slepe tothe in poulder and wormes shal ete them. So
how the riche and puissaunt men of this world haue thair
deth comune and egal With the poore peple. And therfor
it is Werton in. Ecclesiaste in the 9 chapitre. The lyf of
al puissant lordship is right brief For this day this man
is a kynge / and to morrow he is dede / of suche alynge is

red in the seconde chapitre of the first booke of Machabees
how his glorie is a foul donghil and as vile as a worme
he is to day enhaunised: and to morrow ther is no thing to
be founde of hym. We haue an example accordyng of one
of the hyghest and moost excellent prince of this world
That is to wete. Alexandre. the grete kynge of. Mace
dome. that subdued vnto his obeisance the vniuersal
world in suche maner. that he was demed to be only lord
of the erth. And it is red that this. Alexandre. the
grete somtyme kynge of. Grece. obtayned many victo
ries in many straunge londes. And in his goyng by di
uerse regions subdued vnto his Iurisdiction al the world
And in another place is red of hym that he was kynge
of kyniges. and that he saue al realmes subget vnto hym
Wherby the wis of his renomme and fortune made an hole
monarche. That is to sey an hole Empire of al the world
For it was once al bonde and subget vnto hym without
disobeisance. And so he was greatest of al the large
world. But what thing therof ensued. After he hadde
triumphantly gotten the only empire of the vniuersal
world. Was not that the stableness of regne. the petuite
of myght the helth of his body. and the longe enduryng
of his lyf naturall: Certeynly no. But he was subdued
by the same thing that is comune vnto al. That is to
wete. Deeth. Whiche is the last recourse after al fortu
ne and bestenyes. Than myght. Alexandre. Well say
atte houl of his deeth as. Job. seyd in the xviij chapitre
of his booke. I am he that somtyme was riche and myght
ty. and soonly am leten down. for he obtayned only his

Emper. But onely by the space of xij years. And ther
for it is written of hym in an other place. That he reg-
ned, and? has okedy xij years. And? after that he has
subget vnto deth / of whom liueth yet the remembrance can
not dye. Semblably complenyng hym self of the deth
he myght sepe as is written in Job the xij chapitre. My
glorie hath dispoiled me / and hath taken away the crowne
fro my head / she hath also utterly destoyed me / Whatburgh
I am lost. So holbe it appereth manifestly hereby that deth
is the ende of all men. And also that holbe he it. Julius
cesar hadde al the world vnder his Emper. Yet his glo-
rie fayled hym and rested lord but of a tombe of viij foot
longe. Wherby it semeth that the mageste wial al world
ly puissance al prosperous thinges / and the ordinaunce of
dayes : passe breffly from man without taryng Whan y four
of deth is comyn. And therfor seith an other poet If thou
be wise thy wisdom departeth with thy deth. If thou be ha-
boudant in riches : it leueth the at thy deth. If thou be a
prudent man : thy prudence finisseth with thy deth. If thou
be honest : by deth it is taken from the. If thou be strong
thy myght fayllet the by deth. Certeynly theie I now
finow that the yeres that passe taketh from vs al thinges
Wherfor thou if thou be riche strong or feye. What willet
it. If thou be a bisskop a priour or an abbot / What willet
it. If thou be a grete excellent myghty lord / If thou be a
king or a pope / What faylet it. All passeth right hastily
without longe taryng / And? here resteth but oonly the
merites. Wherof y good shal cause vs to be glorified And
therfor seide Iudas in an omely. My right welbeloued?

lethwen, We ought to thinke how briefe and shorte is the
worldly felicity, how little is the glorie of this world, and
howe fragile and fayleng is the temporal myght therof
And therfor every man may sey, Where be the kynges
Where be the princes, Where be the emperours, Where be the
riche & myghty men of this world: they be al past like a shayde,
and vanysshed like adreme of the nyght, for though
one wolde seeke them they wil not be founde here, What shal
I more sey, the kynges be passed & the princes be dede/ never
thelesse ther be many that wene to lyue longe & never to dye
But alweys to rest in this present lyf, Certeynly they be
foles, For it shal not be so, But they shal dye as other
princes & men have don, For as, Seneca, seith in his
epistles to Lucyl, The issue of this present lyf is death
It is written by a poete named Jeta, The death endeth
al liuing thing, and every lif fynysseth by death, Certeyn
the worldly death concludeth all the wayn felicities of men
For if thou did preche the feith of Abraham, The pite of
Joseph, The charite of Moyses, The strength of Sam
son, The swetnesse of Dauid, The miracles of Elizeus
The riches & prudence of king Salomon, The beaute
of Absolon, And in wepyng occupied the extremities of
all thies in declaring their endes: the hystories wolde shewe
that ther is but one conclusion, That is the sey death, Here
it appeareth right manifestly by the thing aforesayd, that be
aute lynage condicions Witte riches nor worship can not kee
pe a man, but that he must stumble & fall & retorne to ashes
for al thing that is engendered, renneth alwey toward his
death, Owde seith that al thing that is engendered asketh

and requirith to come agayn to their vniuersal motte
That is to seye the erthe. For all that hath ben and past
afow / may be resembled to a runnyng riuer. Sembla-
ble I fele it by my self wiche, that am brought al
moost to no thyng, and haue not knowen hit / for my
tapes be past fro me litle, and litle as a shadowe. and I am
dried as the wyered her. Certeynly he be no thyng but
pows. Mennes tapes be like the floures in a medow
And them self may be likened to the her. Nowe cause the
thesie, for man is a thyng that endureth but short space
and is of resemblance to the flour, that groweth in the
medow. It is wryten in Ihuys the xl chapitre. All hur
mayn flesshe is her / and his glory like the floures of
the felde. Wery al peple be her / and all her drieth and
wyereth, as the flour that is fallyn. But the worde of
our lord remaineth and is perdurable. Wherfor then doth
a man set hym self in pompe & ride byng like the wyered
her of felde. It is wryten by Innocent in the booke of
our miserabill condicion. That humayn flesshe is the ves-
sell of filth, and a vessell of tere, a dre thought, a stin-
kyng salike. The lif of the flesshe is labour / The con-
cepcon of the flesshe is but filth / The ende therof is
weynnesse. And the birthe is but vyle. It was first
a sparne. That is to seye. The seed of man / and
nowe it is a stinkyng salike. And after finally shal be
wormes mete in the erthe. Nowe wherfor shuld a man
then be proude. Saint Bernard. seith in his booke of
Meditacions. Wherfor shuld a man be proude
sithen the concepcon of man is in synne. And of

all the birth in payne, the lif in labour, and necessarily al
must dye. And after deth turne to wormes. And after
wormes to filth and stench. So thus finally every man
is clevely conuerted and turned out of all humanyte.
Considere than the begynnynge of thy lyf, the myde, and
also the last ende. And thou shalt fynde therein a right
gret occasion and cause to meke and humble thy self
Now what seyst thou. What thynekst thou. What rekenyng
makest thou of thy self. art thou ought but powdre of the
erth. It is written in the xij chapitre, but more playnly
in the iij chapitre of the same. Ecclesiastes. The powdre
retorneth to the erth that hit come fro. That is to wete to
right a fowle wotyn erth full of wormes. And therfore
writeth. Job. in his xvij chapitre. I haue seide to wten
nesse thou art my fadre and my moedre. and I haue seide
to the wormes ye be my brethren & my sustres. It is wro
in. Ecclesiasticus in the xvij chapitre that every man is
erth and ashes. and therof haue take their begynge And
also it was seide to a man. Thou art but powdre / and to
powdre shalt retorne And as Aleyn amonysseth & warneth
the / When thou shalt lie in the colde erth, thou shalt torne
to powdre & wormes mete. & from thensforth ther shal no
creature be in will to loke vpon the. For thy flessch shal
be more rankie in stinche. than the flessch of a wotyn hounde
To this purpose seith that holy man. Seynt Bernard
What is a more vile and stinkynge thing than the ca
ryng of man. And What is a more odorous thing to be
holde than a ded man. the more delectable he hath been in
his lyf to the contrary his loke shal be horrible after his



dethe. What shal hit proufite vs riches : Delightacions
and worldly worshippis. The richesse defende vs not from
dethe / nor delightacions from the wormes / nor the wor-
shippes from soule stynnynges. O myghty God eter-
nal / in holbe myserabile chaunce is man inclosed. Car-
teyne my right deere frende : If thou thoughtest diligent-
ly of the thynges aforesayd : Thou shuldest thereby fyn-
de a right greet occasion to meke and humble thy self
For the Remembraunce of dethe causeth humylyte in
man. It appereth wel by the thirde booke of. Kinges
in the. xxi. Chapitre of. King Achab. Whiche when
he herde by. Hely. the manassynge of dethe / and that
hit approched hym : He meked hym self in suche wyse
that our Lorde seyd to the forseyd. Hely. Seest thou
not howe. Achab. humbled hym self before me. It
is sayd also that somme tyme. Whenne men made
and created a pope : ther was brought before hym a
peece of flax and ther in set fyre : seying this wordes
folowynge. Right thus passeth the dayne glorie of
this worlde. Lyke to seye. That as the fire brentes
lyghtly the flax : and conuerteth hit in to ashes
Semblably the glorie of this worlde fayleth and pas-
seth. Iudas. reporteth also. That aunciently it was
accustomed atte coronacion of the Emperour of Constan-
tinoble. When he was set in his moost glorie. A mason
shuld come before hym and shew hym ther or four maner
of marbyll stoncs. seying that he shuld chese / of whiche
of those he wolde haue his tombe made. It is wode

of seint John the aumenat that was somtyme patriarche
of . Alexandre . that hadde commaunded to make his
tombe / and wolde in no wyse it shulde be fully finysshed
And ordeyned that in grette and solempne festes . Whene
he was in his hygheste honour . one shulde come vnto hym
and sey that thy tombe is not fully acomplissed nor per
fourmed . giue commaundementes that hit be finysshed
For thou knowest not how thou shalt dye / nor when
that thess wyll come / Whiche is to vnderstonde the fende
That enforceth hym self alwey to destroye soules . And
Whye dyd the pope the Emperour and the patriarch thes
thingis . Whiche were the men moost excellent in astate
of al the world / but onely to confesse and knowlege to
them self that they were mortall . and that they ought
not to enchaunce them self in pryncesse nor forgespe them in hope
of longe lyf . Wherby they shulde haue the more power
in this vayne worldy glorie . But that they myght
haue before hem thenne the remembraunce of deth to
cause them to be the more humble in all their werkes
And therfor seith a prophete . Knowe all peple that men
be comen and made of erthe . And therfor they must ne
cessaryly dye . It is also wroton in . Ecclesiastes . in
the one & fourty chapitre . All thynges that be come of the
erthe : shal be conuerted ageyn to the erthe . Wherof
man is comen as it is wel knowen . And therfor seith
Iheremyas the prophete in the . viij . chapitre . Erth
erthe . erthe . Nowe hearken my wordes . He called man
threys erthe : by cause he may so be named in thre maners

First he is erthe / for he is made of the erthe Seandly his
conuersacion is in the erthe / And finally he retour-
neth into the erthe / So is he erthe in his creacion . in
his conuersacion . and in his dethe / He is erthe by
hys nature in his lyf / And in hys Sepulture he hath
sauoured the erthe . he hath liked the erthe / he hath desired
and coueyted the erthe / The body of man is taken
and doluen in the erthe / And yet he forgetteth the
Celestiall thynges / and plecteth for the terrestrell
And geueth batayl for the erthe . He gothe / He co-
myth . and turneth abowte the erthe to haue the erthe
And often in angwyshe payne and labour / nowe here
nowe there / And all for the erthe / and neuer sea-
synge tyll he hym self / Whiche is come from the erthe
he returned ageyn to hys first mode / That is to seye
The erthe / It may be seyd . as it is Writon in the thirde
Booke of . Kynges . in the secunde Chapitre . So holle
I departe and passe the comune Weye of the Synners
fall erthe / And for asmoche as we be bounden With synne
of the erthe . Denge of the erthe . and be right vyle
thyng . Wherefor shulde we theise be proude of our
self / knowynge we be come from the erthe . lyuynge
in the erthe / conuersynge in the erthe / and finally shal
retourne into the erthe . as euery daye it appereth euery
daye vnto alle people ::::

Tholle Remembraunce of dethe maketh a man to
dispyse alle thynges :::

The thirde chapitre of this first principal part

Remembraunce of Dethe causeth a man to
myslike alle earthly wayne thynges, and to
repute them as no thyng. Therefore seyth
Seynt Iherome, in his prologue of the
Bible. That esely he dispiseth alle bad thyng: that
alweye remembreth, howe he muste dye. The concu-
piscens of eyen is dispysed. Whenne oon remembreth
that he shal shortly parte and leue alle earthly thynges
The concupiscens of the flesshe is dispysed: Whenne one
remembreth, that his body shal become wormes mete
In a moment the pompe and pryde of this lyf is set at
nought: Whenne a man counterpoyseth in his herte howe
he that wolde be aboue alle other: shal be hastely caste
into the erthe vnder the fete of other. For this cause
seyth. Seynt Iherome, in a pistle that he sent vnto
Cypryane. Remembre the wele of thy Dethe: and
thou shalt not synne. He then that alweye bereth in
Remembraunce, howe he must dye: disprayseth easely
alle thynges present: disposyng hym selff to alle good
thynges that be to come. Cateynly. Elau. consyde-
ryng howe Dethe was nyghe vnto hym: dispraysed
lyghthly alle worldly thynges. It is Writen in Gene-
sis. in the fyue and twenty Chapitre. So beholde I
dye / and what shal proufite me alle thoes thynges that
I am forñ vnto. Iudore, also aduertising hym self of
the shortnesse of this present lif / Whiche is so sone passed
e that all that men seme to haue in possession here shal be

lefte soundly by death : exorted every man to dyspraise
suche thynges . Sayng if thou wilt be in rest and be
desyre no thyng of this world . and so thou shalt be
quiete in thy corage , if thou put from the all desyres
and curious besynneses of this present lyf . Set a part
all thyng that may distourbe and lette thy good purpose
be thou dead to the world . and the world to the . and
as though thou wert dead : beholde the vayne glorie of
this world . And as a man passed : disseuer and de
part the from the voluptuousnesse of this world . And
as a man synned : haue this world in no cheerte And
as a man passed out of this world , purge the of all ma
ner of filthes . And also whyle thou art a lyue dyspraise
all that thou mayst not haue when thou art dead . Seneca
seyth that ther may not thyng profite the so moche in that
temperance and dyspraisynge of all worldly thynges as
shal do to thesle often of the short enduring / and
the incerteynte of this present lyf . Therne my ryght
deare frende Remembre often in thy corage : how thou
must dye . It is reade in a booke made of the gyfte
of drede . Holbe long a go , ther was ryght a wyse
philosopher that hoolly abandoned hym to the vany
tees of this world / Whiche in a tyme herd red of
the long lyf of Auncient fadres / and of eueryche of
them was seyd in the ende he is dead . As is written in
Genesis . in the fyfth chapitre . Therne he thought
in hym self / that semblably death shuld happen vnto
hym as it did vnto those . for he was right olde . And

hastely he entred into religion; and toke thorde of
ffoure preachours; and was after made master of The
ologye in Paris. And from that daye forth ly-
ved a full holy lyf. O holbe Wele hadde this man
before his eyen the Wordes of . Ecclesiastes . in the
enleuenth chapitre. Seiyng. That man, Whiche hadde
lyued many yeres allweye gladd and Joyefull / he
ought to remembre Wele his last dayes, and the comyng
of the tenebrouse tyme. For thenne it shal be but vanyte
to argue of thynges past for his remedye. Certeynly
at the daye of dethe appereth vanyte of vanytees / and
holbe all thynges shal be thenne vayne and noght
for this cause it is Writen in . Ecclesiastes . in the
thirde Chapitre. Alle thynges here be vstynge vnde
vanyte; and trelle it is alle thynges of this worlde, and
eueriche of them be vayne / For our lyf, and euery
worldy creature is but vanyte. And therfor seyth the
Prophete. That vniuersally euery lyuyng man is
vanyte. Thou Weneest to lyue longe; and many
yeres to possesse deliypously thy temporall goodes. Cer-
teyne my right deere frende / It shal be all other wyse
for man is made semblable vnto vanyte and his
dayes passe as a shadowe. Beholde now and see
holbe thy dayes shal be but short / and an other shal
come and take thy possessions. To this purpose seith
Chaton. Promitte neuer to thy self that thou shalt
haue longe space of lyff / For in what place so euer thou
entre: dethe foloweth alwey th: shadowe of thy body

And therfor if thou loke vpon the Wordes that he
seyde. And also conceyue diligently in thy herte
that shal be shewed the hereafter: thou shuldest ra-
ther sey thyres Wordes than other wyse. I go now to
my deathe / and trust to lyue after by a longe space. All
be it perauenture this is the last day of my lyf. The holy
and blessed man. Seynt Luke. seith in his xiiij cha-
pitre. O thou foole. this nyght thy soule shal be ayed of
thee and be certeyn that the disposicion of thy tabernacles
is but light. As is Werton in the seconde epistle of Seynt
Petre. in the first chapitre. Thynke theie that thou art
deceyved: When thou knowest necessarily that after a nombre
of yeres thou art certeyn to dye. Therfor dispraise al
transitory thynges that must be hastily lefte / as is to sey
Without ony taryng though it to be lothe vnto thee. The
poete telleth that wysdom / certis of londes possession of ri-
chesse / the making of walled towncs / the byldyng of hou-
ses / the glorious maner of luyng at the table as well
in plesant derynges: as in delicious meates. the fere soft
beddes: wele hangyd and dressed. the white table clothes
the bright burnysed cuppes the riche garmentis contrary
to good maner. the gret riches or herdis of bestis
The gret contreyes of amble londes. the vneyerdes
plenteuoussly sette with vynes. and the Joye and the
loue of his propre children. Yet shal all this be relinquy-
shed passe and be lost / and no thyng be founde therof
hereafter. By this thinges may be seen that in this pre-
sent lyf is no thyng stable nor permanent. Whiche ought

to cause drede. Therefore writeth. Ecclesiastes. in
the seconde Chapitre. I haue greatly exalted my wer-
kes. I haue edified me fayre houses. I haue plan-
ted vines. I haue made gardynes / Wherin I
haue grassed of alle maner of trees. I haue also
caste poondes. and stagnes. and haue sette trees in
the forest. I haue hadde seruauntes and chamberers
and greet companie in my housholde more than euer
hadde ony afore me in Iherusalem. I haue hadde
greet flockes of shepe. and droues of beestes. I
haue assembled for me golde and siluer / and gadred
the tresure of kynges / and of the prouynces / my neigh-
bours. And also haue herde afore me syngers / bothe
men and women. and many delectacions of the chil-
dren of men. And haue doon so moche. that I haue
surmounted in richesse alle that haue been before me
in Iherusalem. Wysedome also hath alweyes per-
seuered in me. and all that euer myn eye haue desired
I haue not denyed them nor defended / but that they haue
used alle voluptuousnesse. & they haue hadde no delectacion
But in such thinges. that I hadde ordyned them. And
when that I turned me & behelde wel al thies thinges. & the
werkes that my handes hadde brought / & looked vpon the
laboure that I hadde many tymes sette in. & al for noght
I perceyued then & knewe wel. that al my werkes were but
vaine. & affliction of spirite / And that vnder the sonne
in this world was no thing permanent nor sure. Now in
troughth al thinges passe here like a shadowe. Therefore seith
John de garlandia That all thing of this world / y was

Is and shalbe perished in the moment of an houre. What
prouiseth than to haue been . to be now . or to be hereafter.
Certeyn thies he iij thingis blessing without flours. for
all thingis that were he or shal he haue a fynysshynge. The
world passeth and the concupiscence therof also. And ther
for it is seyd. Wherfor taketh a wyseman thought for to
gette treasure whiche is sone loste. And Seynt Bernard
seith in his booke of meditations. Wherfor maketh ony man
treasour here of riches: seithen without delaye lothe that that
is assembled and he that gadreth hit passen and he lost to
gode. O thou man what auayl entendes thou to haue in
this world: When the frute is but tynouse and the ende
wethe. My cordyal and good frende now hold god that
thou woldest vnderstande wel these thinges. and suerly
ordyn for thy last thinges. Petre a Blos. seith in a
pistle. that the discauable waye glorie of this world begi
leth al thoes that loueth hit. For all that eue it promit
teth in tyme to come. or pretendeth in tyme present fayleth &
cometh to nought as water cast vpon the are. Beholde
then how frayle / how discauable / and how waye is the
world and the Joye therof that we desyre so muchell. O
thou fol wherfor dispisest thou not lightly thoes thinges
that thou seest so shortly fayle & passe. Knowest thou not
how the world is right nought and furious. And that
in languysshynge. it perisseth by the gleeue of the right
auel deeth hit is a trouthe that none argument can setue to
the contrarie. Wherfore. and by thies thinges afore res
seyd: it appereth manifestly how remembraunce of deeth shold
cause dispisynge of all worldly thinges and withdrauynge

Runn from falling to synne Honor

a man from falling to synne .+.+.+

Holbe Remembraunce of dethe maketh a man to take vpon hym penaunce .+.+.+

The fourth chapitre of the first principal parte

Folowynge thore before set. It is now to enquire diligently, holbe remembraunce of dethe causeth a man to do penaunce & gladly to accept it. This appereth cleerly by . Jonas . the prophete in the thirde chapitre, spekyng of them of Ninive. Whiche did penaunce for fere of dethe. Wherfore Seynt John Baptiste . endueth men also to do penaunce. As Seynt Luke writeth in his thirde Chapitre . seynge . Do ye the fruytes of penaunce. And he seyth afterwarde . The axe is sette to the roote of the tree . Whiche signifeth the thretenynges of dethe. And therfore seyth . Seynt Ambrose . vpon . Luke . Alas lord yf I haue not be waped my synnes . Alas lord if I haue not risen at mid nyght to confesse me to the / Alas if I haue begyled my nighburgh / Alas if I haue not alwey seyd trouthe. The axe is redy sette to the roote . Every man therfor theie do penaunce / and deserue the fruite of grace. For here comyth the lord to assie the fruite of our lif . For this cause Job considering the shortenesse of this present lif, hadde leuer and chase to haue repentance presently . than afterwarde wherby shulde growe no fruite. The same. Job . saide in his tenth Chapitre . Shal not my shorte dayes breefly fynyshe . Yes in trouthe . The lyf present is right shorte

Alas then a little While let me compleyn and bebaile my
soull afore my departing into the tenebrous darkenesse of
dethe Without retornyng. And it is also seid in Job the
viiiij chapitre. That mannes dayes be breif. It is written
in the first pistle ad. Corintios. in the viij chapitre. The
tyme is breif. Were it not better then now breifly to suste
ne a little payne: then after ward? When it can not p^{ro}u^{er} to
repent Without p^{ro}u^{er} and bebaile hit infynitely.
Seynt Austyn seyth that better is a little bitterness in
the month: then eternally to suffer payne in al the hoot to
dy of man. Also he seyth in a sermon. That the lyf of
euery man from his yonth to his age is but short/ though
Adam liued yet. and shulde this day dye. What shulde hit
auantaged? hym to haue liued so long. Sothly little or
nought. but he myght sey the tyme of my lyf is past And
also seyth a. Wile man. What shulde it p^{ro}u^{er} a man
to liue. CC. yeres/ When at his dethe/ he shal thynke all
his lyf is passed? as Wynde. And. Seynt Austyn.
seyth vpon the. psalter. If thou haddest liued? sens
Adam. Was chased out of paradys to trespas til now/ and
that thou shuldest dye this day: thou shuldest thinke thy
lyf not longe. Which so sone shulde passe. Nowe how long
so euer a mannes lyf be. take that it may be lengthed as
moche more to cause many yeres: Yet it shal fayle and
wanyssh. as the shynnyng of the morowe sonne. And the
same. Seynt Austyn. seith in an. Omely. that we
be more frayle and brotyll: then though we were made of
glasse. For al be it that glasse is brotyll. Yet if it be wel
kept. it may endure right long. But mannes lyf be it

never so wel and Diligently kept it may not long endure
Therefore it is written to the hebrues in the . ix . chapitre
It is establiſſhed and ordeyned euery creature once to dye
And . Seneca . ſeith in his booke of remedies ayenſt for
tune . That our liſ is but a pilgrimage / and When one
hath longe Walked : he muſt ſynally retorne . This neces
ſite to dye , and ſhortneſſe of the liſ of man was wel con
ſidered by the paynym . Pates . Of Whom . Saint Ihe
rom . Wrote in a piſtle to . Eludorus . ſeyng that this
puſſant ſyng . Pates . Whiche ſubverted the monteyns
and couered the ſees , ſeyng ones in right hygh place lo
kied vpon the infinite multitude of his hoſt and tendre
ly Wept / by cauſe he knewe that none of thoes Whom he
held ſhuld liue ouer an . C . yeres . It is a thing right
neceſſary in the world , that mannes liſ be not long laſ
tyng . And as . Balam . ſeith It is likened to a tree
haupng in wormes frettyng in the rote / the one blaſk and
the other White in the ſimilitude of the day and the night
Whiche inceſſantly gnawle the rote of the tree of liſ .
Seint Aulſtyn . vpon the ſeyng of . Seint John
in his thirde chapitre trectyng vpon this queſtion . Quid
eſt uita noſtra . ec . This liſ is a doutful liſ , a blinde
liſ and a neddy liſ / humours make hit to holne , ſorowes
make hit feble , hete dryeth hit , eyer diſpoſeth hit to ſeke
neſſe / mete maketh hit to ſwelle / faſting maketh hit lene
pleyes maketh hit to erre / Wayling deſtroypeth hit / leſſy
neſſe conſtrayneth hit / ſeuerte maketh hit rude / riches ri
cheſſe enſlameſeth hit / puerſe abateth hit / Weppyn abate
theth hit / youthe maketh hit wan tun / age maketh hit to

yet / ſeekneſſe maketh hit to beeke . And after alle
this cometh death / Whiche deſtroyeth and maketh an
ende therof With alle his Joyes in ſuche wyſe / as when
the Joyes be paſt : all ſemeth as they hadde neuer been
Alſo it is read in the booke of Sapience in the ſeconde
Chapitre . That the dayes of our liſ nye but ſhorte / and
yet ar they full of greeuance . We be made : and we
not whereof . And after we ſhal be : as we hadde neuer
been . For our dayes paſſen as dothe a ſhadowe . It is
read in the ſame booke of Sapience in the ſame chapitre
That our liſ paſſeth like the trace of a clothe , and ſhal
fayle as the litle clothe / that is broken by the myght of
the ſonne beames . It is Writen in . Job . the vii cha;
pitre . Beholde holde my dayes be all paſſed / and I ſhal
god forthe in the pathe , and ſhal neuer retourne ageyn
Alſo the ſame . Job . ſeyth in the ix chapitre . My dayes
ar paſſed more lightly than a Currour or a meſſanger
They ar goon lightly alweye as ſhippes doon / that be
charged With apparelles . Or as an egell wythe fle for his
meete . Job ſeyth alſo . My dayes be paſſed more lightly
than clothe is cutte from the lome / and they be all waſted
Wythout ony hope of recouery . O lord god remember then
is my liſ ought but Wynde / and ſhal not my eyen retourne
ageyn to ſee the good thinges to come . To that purpoſe
ſpeaketh Petre de Bloys in his booke called Aurora My liſ
ſhal be ſoier out of this worlde . than a peece of clothe cut
from the lome . Remember the then how thy liſ may be re;
ſembled to the Wynde . Lo now my right deere frende
holde ſhorte , how litle , how mutable , how diſceyning

is this our lif present / for as it seyd in . Ecclesiastes in
the xviii chapitre . It is greet age in a man to be C yere
olde . But by succession of tyme it is greatly amynsshed
It is wryton in the . Psalter . The dayes of our yeres be
lpy . and if we may come to . four score . yere : the sur
plus is no thyng but labour and sorowe . But What
is it of . ly . yere : or yet of . C . ought this to be taken for
a long tyme and a great space of yeres : Certeynly nay
in regard to warde the sempiternite . It ought rather be
named a moment than a space of tyme . For to our lord
a . M . yere is but as yesterday . Whiche lightly is past
Nexily this lif is short and transitory : payneful and
wretched / hit is not onely to be thought nor possed for the
shortenesse . But moche more for the uncerteynte therof
Whiche is doute full : and ful of casuel payell : and we be
not sure therof daye nor hour . And Whene it shal be
subverte and peas : thenne sodenly cometh deth . and
With hit perauenture that fals the . Sathan . Therfor
seyth to be a poete . Who is he knowyng hym self to liue
many yeres : sens we knowe not Whether we shal dye to
morrowe or sonner . It is wryton in . Ilaye . the xxxviii
chapitre seyng . Dispose thy house : for thou shalt dye so
ne : and not longe liue . Ilaye . seith also in the same
chapitre . That my lif is lit from me as a peece of clothe
from the lome . And Whenne I began first the liue / then
began deth to approche toward me . For this cause it is
seyd in the booke of . Sapiens in the fyfth chapitre . We
be sone born . and sone leue our keyng . To this pur
pose seyth . Senek . in his pistoles . Every daye

We dye / & every wy is taken away from vs parte of our lif
Than thus What is our lif: ought ellys but a passage, or a
rennyng toward deth. And therfor it is not vnreasonable y
sh be likened to an Orylage, Whiche gooeth alwey from
degre to degre continually mouyng till it come to a certeyn
poynt / & thene hit straieth sodenly vpon the belle, Whiche
constreyneth the sowne. Semblably our lif passeth alwey
and renneth till hit come to a certeyne poynt. That is to
Wite. The hour of our deth Whiche our lord hath prefixed
and no man may hit passe / and? than our lif falleth and
fayleth without remedye. Awake then and entende thyself
to the ende of thy lif / For thy Orylage hath but fewe
degrees to renne, and every houre sh ouerpasse many
And? While it cometh to the last: thou shalt stumbe so-
denly into the cauerne or caue of deth. Nowe herken
What a Poete seyth. The present lif is shorte alwey fle-
yng, and? fadeth as a shadowe, and? departeth & falleth
sodenly / While on wence that sh be moost permanent and
abidynge / and in the myddes of our lif: we be often at our
deth. And therfor haue we in Ecclesiastes in the ix cha-
pitre. That man knoweth not his ende / but as a fyssh to
ken With a nette, & the bryddes With a trape. Semblably
men be taken at inconuenient tymes. thus cometh our ende
& deth is y last thing to all thynges leryng lif. It is Wri-
ten in a booke of y lif & of the dedes of greet. Alexandre
O how happy shulde a man be if he had alwey in remembrau-
ce of the eternal Joyes. & dead deth y is ordeyned as wel
to the nobles as to the poore peple / Whiche cometh to the
greet perill & daunger of the soule While it is vnpurged

So here theſe my right dere frende, thou ſeeſt wele that
the lyf of man is but a thinge dyked about, and enui-
wounde With rypuous deth, our fleſſh is but aſhes. And
ſuche as was the begynnynge: ſuche ſhal be the ende
Seynt Bernard. ſeyth. Whenne I Remembre that
I am but aſhes / and that myn ende approacheth my
deth and fere is Without ende, and I be cold as aſhes
And therfor as. Seynt Gregory. ſeyth. That man
ſolyciteth wele his goode Werkes: that thenketh alwey
vpon his laſt ende. And we ſhulde drede that eu-
ry day ſhulde be our laſt day. And alwey haue in
mynde: that neceſſarily we muſt dye. Who may haue
thenne a bold courage conſiderynge the ſhorteneſſe the greet
incerteynte of our lyf. the approachynge of our deth whiche
is comynge. Who is he alſo that ought not thenke dily-
gently that our dayes & our yeres fayle and waſte as the
ſmoke. And that man naturally born lyueth but a
ſhort ſpace, and fadeth as a floure, and fleeth a wey
like a ſhadowe. Who is he alſo that calleth theſe thinges
to mynde, and priſes them wele in his hert, and ſo
ſubdueth the deuell the fleſh and the world and re-
penteth hym in this ſhort ſpace / To ſey you trouth ther
be noon that deferre and be negligent ſo to do: but
only thoſe that be all blinded in malice and laſke of
grace. O howe greet a payne ſhal euſe we of negligens
Chappoſtel. ſeyth to the. Hebrewes. in the ſeconde cha-
pitre. How ſhal we flee that diſpiſe ſo greet an helthe
As to ſey. We myghte haue heuen iſſ we wolde. And
Seynt Eſtran. ſeyth. My right dere brotheren and

friends: If we be negligent in the little space of tyme þ we
haue now: we shal haue no maner of exaucacion to allegge
for remedy of our synnes. Therfor dyspayse not the short
nesse of this tyme. But do penance whyle ye haue space
here: for after it wyl be to late and without fruyte. And
better is to do penance here/ than infernallye in world without
ende to repente hit. Now haste ye therfore & tary not. Lest
þ ye synally be shet out with þ & satiat & sonned virgynes
Seint Mathewe sayth in his xxv chapitre. Lo here is þ
spouse come. & thos þ were wdy: been entred with hym to
the Weddyng. Wherupon seint Gregory seyth. That þ
palace of the herte myght be a sauoured holl wonderfull
was that word. Here is the spouse which is come. Tholl
swete was that word to them: that entred with hym to the
Weddyng. And holl bitter was þ other word. The gates be
shutte & closed. My deere friends If thou didest sauour & vnder
stande wele all this thinges & beheldest them wele in thy hert.
Certeynly þ woldest come with all diligence for to do pen
nace. & woldest lefe so vnproufably. & without fruyte
þ acceptable tyme & dayes of thy lyfthe. for no maner of vo
luptuous plaisers or other ydelnesse. And as it is Writen
in the Apocalips in þ secunde chapitre. Remembre the fro
whens thou art fall or departed. & do penance. It is red
holl in dayes passed it happened in þ Abbey of Clertaulx
þ an holy man lyng in his prayers herde a voys makynge
a piteous lamentacion/ And as he asked who it was: A
soble answered seying. I am the soble of a dampned man
compleynynge myn vnhappy cause of condemnation. And
then he demaunded hym of his payne/ which answered þ of al

thynges that causeth moost payne to a dampned soule was
losse of tyme . that godd hadde ordeyned man by his grace
that he in a litle tyme myght haue doon penaunce . Which
shulde deliuer hym from the euerlastyng paynes of the
gehenne of helle . To this purpose seide . Hugh of seint
Victour . The lackyng of the sight of our lord . & fayl-
lyng of alle the goodes of grace . that we myght haue had
shulde surmounte and be more greuous vnto the . than
all the infernal tormentes . Lete vs do good werkes
while we haue tyme . lest we seye in repentaunce . As is
seyd in . Iheremyas . in the viij chapitre . That is to
wite . Heruest is past . Somer is synffed . and we be
not saued . Wherfor my frendes I require and humbly
pray you . That ye will amende your self in shorte tyme
and make you redy in this . x . hour . for the euenyng
hasteth hym . And the Rewardeur shal come to peld euery
man after his werkes . Hit may appere by this exam-
ples . holle Remembraunce of deth shulde induce a man to
do penaunce . It is reed of a felonous and a cruell
syngher . Whiche wolde neuer accept nor do ony penaunce
enioyned hym by pope . Alexandre . And atte last the
pope gaue hym his Pyngge . that he shulde bere hit on his
fynger: by wey of penaunce . And as often as he behelde
hit to thinke on his deth . And when he hadde forȝ hit
a space of tyme with that Remembraunce on a day he come
ageyn to the pope sayng / he was redy to shryne hym . & to
fulfill euery other maner of penaunce . that he wolde enioyne
hym . It is red of an other synner that in like wise wolde
do noo penaunce / & atte last his confessor enioyned hym

that he shulde commaunde his seruante to present hym
euery daye at his table With the first messe / a staffe the
rynde scorched of . seynge . Sir remember that necessa-
rye ye must dye . not synnyng / Where / Where / in What
maner / nor howe . And as this was a good while con-
tynued / because of that Remembraunce / alle that he etc
turned hym to griefe and trouble . And thenne he cal-
led ageyn for his confessor . seynge he was redy to do
and obeye any penaunce . that he wolde ordeyne . For his
herte was metuelously brought in great trouble by the feare
of dethe . Whiche he was in . So by this thynges aforesay-
ed appereth then clerly I nough howe Remembraunce of
dethe causeth a man to humble hym self / to dispise alle
worldly thynges / & acceptably take vpon hym to do penan-
ce and consequently to eschewe synnes . And therfore my
right dere brethren and frendes . remember you often / ye
and right often . that ye shal dye . And if ye be in
your myndes the dethe . ye shal be able come by that remem-
bering to the most happy resort of lyf . That is to witte
The heritage of our Lorde Ihesus Crist

And thus endeth the first parte of this treatise de-
uided in foure ::::

¶ Here beynneth the prologue of the secunde partie
of the four last thynges ::::

The secunde parte of the four last thynges
Wherof frequentynge the Remembraunce
reuoketh and calleth vs from synne : Is
the last and synall daye of Iugement
of Whiche the Remembraunce draweth vs
not oonly from the deadly greet synnes . But also from
the smale Venyall . And therefore it is wrote in . Utis
Patrium . in the lif of fathers . That an Auncient man
seyng a yong man laugh dissolutely : seyde sone we must
geue accompte of all our lyf , before heuen and erth
Why laughest thou so faste . As who seyth . If thou
knewest holbe strayte a Rekenynge shal be atte the daye of
Dome of all synnes as wel greet as smale : Certeynly
thou woldest not laughe . But rather sorowe and com
pleyne . Nowe is here the place to wepe and to put a wep
synnes . And thoes that nowe wepe for their synnes shal
laugh hereafter . Seynt Gregory seyth in his Omely
That the gladnesse of this tyme present ought to be but
suche as tharby y bittirnesse of the daye of Iugement be
not put out of remembraunce . Therfor it is Writen in Eccle
siastes the xxxviij chapitre . Here my iugement in remem
braunce . And also our lord by his pphete in the psalter
seith . When I shal se or take y tyme . I wil deme & do iustice
to every oon . And Iohel seyth in his last chapitre . All
men arise and come to gyddes into the vale of Iosephath
For there I shal sitte & Iuge all maner of peple about me

Jeremias . in his seconde Chapitre seyth that our lord
seyth . I shal amownte With you in Jugement . Of this
Jugement is Writon in . Osee . the iiii chapitre / Ye chil
dren of Israel . here ye the worde of our lord of the finall
Jugement that petynerth to our lord vpon the inhabi
tantes of the erthe / Sothely this Jugement is greatly
to be dolowed . Therfor seyth the . Propete . I dree
for thy Jugementes . It is Writon in the booke of . Sa
pience . in the fyfthe Chapitre / They that see the greet
Juge . shal be horribly troubled . playnyng and way
lyng the drede of their soules / Certynly in this day
shal all peple be troubled . and they that dwelle in the
utterest partye of the worlde shal see thoes tokens and
signes / and they shal dowe them . and not without
cause / For they shal be merueylously horrible . Seynt
Lukie . seyth in his vii Chapitre . Whene the sone of man
shal shewe hym self / That is to seye . The childe of the
virgyn marie comyng in a clowde in mageste With a greet
puyssaunce : theie shal the sygnes shewe in the sonne . in
the mone . and in the sterres / And on the erthe shal
be pressure of peple dedynge to be confused With the
sounde of the walles of the see / Men vniuersally of all
the worlde shal fall dowe for the drede and feare that they
shal haue thenne . O thou wretched man remember of
the terribil comyng of this Juge : that is bothe god and
man / Whiche afore hym hath a becomyng fire / And
a strong tempest . I seye ther shal a fire goe afore hym
Whiche shal flame hoollly abowte his enemyes . It is
Writon to the . Hebrewes . in the tenth Chapitre . Right

terribill is the abyding of this Jugement. And the
fere therof. Whiche shal destroye hys aduersayres. And
Malachyas. seyth in hys thirde Chapitre. See here the
daye that shal come flamynge like a Chemenye. And
thenne hit shal brenne alle proude men: and those that
haue committed felonye. It is reorde in. I saye. in
the. xxvj. Chapitre. Here is our Lorde that shal come
and Juge by fire. And. Jobell. in his secunde Cha
pitre seyth. He shal haue a fire before his face deuourynge
and behynde hym a brennyng flame. For this cause
seyth. Malachyas. in his thirde Chapitre. Who shal be
he thenne that shal molte see our Lorde. For he shal be as
a fire globyng. sette to make clene. and purge siluer
Who is thenne he of deuout courage that shal not drede
With all his hert this Juge & his comynge. And therfor
seyth Seint Gregory vpon Ezechiel. Who may haue
that courage / but that shal fere & drede the presens of the
eternal Juge / When all thinges shal come then to y sight
of euery man. & all thinges doon afore by delectacion shal
be With right greet drede called to remembraunce. Certeyn
as it is Writen in the Prouerbs in the xxxviij chapitre
The euill men thincken not of the Jugement. But they
y desyre & deede god: haue in their hertes all good thin
ges. Seint Bernard seyth in a prose Tully I drede sore
the visage of y Juge that shal come to Whom no thyng can
be hyde / & shal no thing rest unpunysht. And who shal
be he of vs that shal not drede when y iuge shal come Which
shal haue fire brennyng before hym to the destruction of
alle synners. Certeynly this last Jugement ought

grettly to be dread and for in causes. ¶ The first that accu-
samentes shal be in many maners. Whiche all synners
ought grettously to wape. The seconde is the right strypte
sentence vpon our gouernance that synghulerly shal be
made to euery thyng. The thirde is the horrible feerful
abydnyng of the Iugement. Whiche thenne by the Just
Iuge shal be terribly geuen. These thynges all synners
ought tymeously dread. Whiche by consequens the Re-
membraunce therof shold withdrawe man from doi-
nyng synne

¶ Here endeth the prologe of the seconde parte

¶ Now the Accusacion that shal be at the Day of Do-
me is to be dread

¶ The first chapitre of the seconde part

The first thing thenne. Wherby the final Iuge-
ment ought specially to be dread: is the ma-
ny and dyuerse accusacions. Whiche shal
be there agaynst all synners. Wherfor it
is to be knowen that we fynde in holy scriptures seuen
thynges that accuse synners at the greet daye of Iuge-
ment. ¶ The firste is our propre conscience. Whiche
shal argue agaynst the synner. not secretly: but ma-
nyfestly thenne afore all. It is wryton in. Daniele
in the seuenth chapitre. Thy Iugement is set. and
thy bookes be open. That is to wete. the consciences.
Whiche thenne be openly vttered. In those bookes be
conteyned the sciencs of lif or of deth. of glory and

of confusyon, of saluacion perpetuell, or Dampnacion eter
nall. It is wode also in the .xx. Chapitre of the Apo
calips. That deede men shal be Iuged of the thynges
Writen in their olde bookes. That is to seye, in their con
sciencs. Therefore it is Writen in the Pistle to the Ro
mayns in the secunde Chapitre. That their consciencs
shal bere them Wittenesse. For as Wittenesse of the euill
conscience is thacufacion, the payne, and the turment
of synners: Right so shal the goode conscience be helpe
and saluacion to the goode creatures. The secunde
thyng that shal accuse the synners / shal be the fendes
and the euill spirites. Whiche falsly and trayterously
haue pwarred and sturred men to synne. And of alle
that the synner hath doon they wyll accuse hym / as one
thet accuseth an other of oon felony doon by them bothe
It is Writen in the .Apocalips. the .xii. Chapitre
The fende is called the acuser of brethren. And
Seynt Austyn. seyth. They be alle before the Judi
ciall set of Ihesu Criste / And there the deuels shal be
wode. Whiche shal reherse the wordes of our profession
and shal appose to our face that we haue doon / and
wherin we haue synned / and in what place / and
what we ought to haue doon / and left it vndoone
Truly our aduersary that same fende shal seye thenue
O right Wyse and Juste Iuge: Deme this man to
be myn for his synnes: For he wyll not be thyne by
grace. He is thyne by nature: He is myn by hys
mysery. He is thyne by thy passyon He is myn by per
suasions. He hath been disobeyfaunt vnto the. He hath been

concernyng vnto me. He hath receyved of the the stole
of Immortalite: and of me this blakke garment that he
wreath of perpetuel death he hath left the liuere and hath ta-
ken myn / he hath left the Joye and blisse . and hath ta-
ken my sorowe and payne . O thou Juste Juge . Juge
hym therfor to be myn , and that he be condemned With
me perpetually . Thies wordes seyd our lord vnto .
Seynt Austyn . The thre thing that accuseth syn-
ners , shal be angesles . and the happy good spirites . Cer-
teyne it is to be beleued . that he that hath given them our
fowles to kepe: shal requyre to haue Reason of that keepyng
And as thoes that neuer lye nor wol take vpon them
the synne or faute of other : must nedys seye . they be
not to blame . But the gilt is in vs synners . Whiche
wol not obeye nor beleue them: Semblably it is nat the
default of the physycien . Whiche doth his cure as it appa-
reyneth if he hele not his patient Whiche is disobedient
vnto hym . And therfor it is wryton in . Iheremye .
the one and fifti chapytre . We haue hadde . Baby-
lon . in Cure . and yet she is not heled . There be
the wordes of the Angeles as they wil seye . We haue
doon all that was necessary to be doon to . Babylon .
to thende that she shulde be cured . and heled . But it
is in her default that she is not heled . This . Babilon
is to be lykened to mannes Sowle The fourth thing
that shal accuse synners . shal be creatures . And if
thou ayed me . Whiche creatures they be . I answer
the / all and eueriche oon of them by them self . For
and the creatour of all thinges be offended . all the good

creature shal haue hym in hate : that hath displeased hym
For as. Job . seyth in his . xx . chapitre . The heuens
shal shewe and lifte vpe the cruell werkes of the synners
and the erthe shal adresse hym ageynst them . For our
Lorde shal calle vnto hym the heuen aboue . and the
erthe be nethe to discerne his peple . And therfor seyth
Crisostom . vpon the . Gospel of seint Matthewe .
There is no thyng that we shal mooue remedye by
answere that daye : Whenne the heuen and the erthe
the sonne and the mone . the nyght and the daye and
alle the worlde shal be wytnesse ageyns vs for our
synnes . Therefore seyth . Seynt Gregory . If thou
are me . Who shal accuse the . I seye to the . alle the
worlde . And that the creatures shall not oonly ac
cuse the synners . But also shal require the Creatour
of alle thynges to take vengeance on them for their
synnes . To this purpose it is Writen in the booke
of . Sapience . in the fyfth Chapitre . He shal arme
alle creatures to take vengeance on his Ennemyes
And With hym shal fyght alle the worlde ayenst
thoes : that haue been Insensate . That is to Wite
Ayenst synners . Alle creatures seying hym that is
maker of alle thynges shal chase them to cause turmen
tes to be geuen vpon thoes that haue not be Just

The fyue thynges that shal accuse the Synners . they
shal be myserabyll persones . that haue suffred so many
Wonges . For then they shal accuse thoes that haue don
them Wrong payne & turmente . At y tyme shal the worde
of the profete be verified Which seith . I haue knowen wele

that our lord wil geue Jugement . for the poure folkes
that haue suffered wronge . and shal avenge the quarrell of
thoes that be impotent for he that beholdeth the deepe botoms
of the sees . and sitteth a houe al the Cherubynnes and
Seraphyns . and gothe a houe al the Wyndes: He is more
terrible to be deadly in his counsell and Willes than is
the sonnes of men . He shal Juge theie poure mennys
causes that haue been constant . And shal holde ageyns
thoes that haue doon them many angvisskes . Theie shal
the fadre of Orphans . and the Juge of Wyddes kenge
all wronges / the paciens of poure folkes shal not theie
perisshe . The subgettes shal also accuse the felones and
negligent prelates & curies . And therfor seith Seint
Bernard . vpon the Canticles . O how cruel our lord
shal be vpon the sonnes of men . Certeyn the Watched
synnere shal sey theie all for nought to the monerynes .
Fall ye vpon vs and to the Polikes couer ye vs . They
shal come theie before the tribunal set of Jesu Crist wher
shal be herd ful greuous acusacions by thoes that haue
payd their wages . and born their dispenses wrongfully
and their synnes shal not be defaced . nor hidde of thoes
that fraudelently haue blynded their wotours and confes
sours . The vi thinge that shal accuse synners . shal be
malice and synne . We rede in . Jeremie . the seconde
chapitre . Thy malice shal accuse the / and thy refusing
shal blame the . For the synnes shal theie be bounden
vnto the necke of synners . To this purpose seith . Ozer
in his xiiij chapitre . The iniquite of effraym ys bounde to
geare and his synnes be not hid . We rede myn iniquitees

be trussed and leyde in myn netlike . and as the stolen good
taken in the netlike of a thef accuseth hym: semblably synne
shal then accuse the Wretched synner . It is Writen also
in the . Proverbijs . the fyfthe chapitre . Iniquities
shal take the felon synners and there cuetiche of them shal
be taken and strayned With cordys of their synnes And
the . Prophete . seith the cordys of my synnes haue enui:
wilde and goon wilde about me . By the Whiche cordys I
sey also the Wisshedy folkes by deuiles shal be draue in
to helle : Certeynly they fall into their nettes : and be ta-
ken by their baytes . We rede of the prophete of an Irehyn
Whiche . that When he entreteth into a gardyn: he lodeth hym
With apples stikynge on his prauises / And When the gar-
dener comes : he wolde flee . but he is therre so lacyd : that
he can not alwey . And so he is there taken With all his
apples . Semblably falleth hit to the synner / that is all
lacyd With synnes . and at the great day of Jugement he
is With them taken & accused . Wherfor seyth the psalter
Our lord shal be knowen in makynge his Jugementes &
handweakes / and the synner shal be taken . Upon the
Whiche seith . Crisostom . Our owne thoughtes . and
specially our Werkes shal be afore our eyen / and shal accuse
vs afore god . And therfor seith . Seynt Bernard .
Our Werkes and we shal speke to godde and sey . O my
ferable synner thou hast made vs / we been thy Werkes / we
will not leue the / but go With the to thy Jugement . It
is red in . Ezechiel . the . xviij . chapitre . Like as the
Justice of the Fightheys man shal be on and for hym
Right so the felony of the felon shal rest vpon hym

Th. Plalter. seyth. Here ye all peple. here / and
everye welle in your eies all ye that dwellyn in this
worlde. Wherfore shal I not be dreddfull in that euyl
daye. That is to wyte. The daye of dome. Whiche
shal not oonly be euyl to me. But it shal be right euyl
to euery synner. Wherunto he answereth hym self say
yng. I shal drede thenne: For the Iniquite of my
fete shal enuyron me. The seuenth and the last
thyng that shal accuse synners: shal be the turmentes
and instrumentes of the passyon of Ihesu Criste. And
also Ihesu Criste by semelf. Wherfore seyth. Seynt
Iherome. The crosse of Ihesu shal fyght agaynst the
Ihesu Criste shal shewe and allegge his woundes agayn the
And the trace of the seyre woundes shal speke ayenst the
The nayles shal compleyn on the. As Seynt Austyn
seith in his trete of symbol. Prauenture our lord hath
kept in his body y trace of toliences of his woundes. to then
tent that at the daye of dome. he will shewe them agaynst
synners to their reproche. And in requysshing them seye
Lo here beholde the man that ye haue crucified. For here
god and man / in Whom ye wolde haue no beleue. Loke
vpon the woundes that ye haue made hym / knowlege the
side that ye haue wounded and hurt. Whiche hath been ope
ned for you. But ye haue not welle entred them. Ihesu
Criste also then accusyng the synners. shal sey as Naum
seyde in his thirde chapitre. I shal shewe thy defalties afore
thy face. & shal shewe to the peple thy nakednesse & to y rea
mes thy shame. Or in his secunde chapitre seyth I shal
manifeste & shewe thy folye afore y eyen of the lowe. and

ther is, no man may draue the out of my handes. O
holbe desolate and holbe sorrowfull that the miserable syn
ners shal be in the daye of the greet Jugement. For
thenne as it is writon in the first Chapitre of the . Apoca
lips. Every eye shal see hym / and all the kynages of
the erth shal compleyn on hym. Thenne synners seynge
all this shal be full of anguissches and fere

Thold the last Jugement shall be terrible. For thene
shal be geuen rekenyng of all thinge

The secunde chapitre of the secunde part

The secunde thinge that shal cause the extreme
and last Jugement to be dreadfull. shal be the
strayte Rekenyng and accomptes of our vyle
dedes in all thinge. Seynt Luke. sayth in his. xvi.
Chapitre. Yelde Reason of thy dedes, for after this lif
thou shalt mooue no more werke. My Right dere frend
yf thou shuldest geue a Rekenyng and accomptes of
a . M. l. before a temporall Lorde prudent and Wyse
thou woldest be full welle warr and take good hede holbe
thou shuldest make hym a Just and a due Rekenyng
Haue thou thenne moche more thought and be more dread
full to yelde good Rekenyng and accomptes of all thinge
that thou hast commytted and doon, and of thy due
lefte vndon. Whene thou shalt come before god, his
angelles, and all his seyntes. In whose presens neces
sarily thou must accompt. And not oonly of the greet
thinges; but also of the smale. Ye vnto the leest part

of them. And as it is written in the third Chapter
of . Ilaye . Our Lord shal come to Juge With all his
moost Auncient peple . Zacharyas . in his fourteenth
Chapter seyth . Our Lord my God shal come . and
his seyntes With hym . That is to Wyte . To the gene-
rall Jugement . Whiche shal be doon before all openly
and not in hyde . And therfore hit is greatly to be
doubted . For it is written in Zophonias . in the third
Chapter . He shal holde his Jugement in the mornynge
by daye lyght . and shal not hyde hym . There shal be
thesie many diverse Reasons to geue Rekennynge of alle
thynges . First of our Soule / Whiche hath been com-
mitted and geuen to by God . Nothe trulye of a King
haddes deliuered his daughter to oon of his subgettes that
he entierly loued / entending to make her a quene in his
Reame . And yf the seyd subgette hadde not kept
her wele . Who wolde doubt : but that the King
wolde haue a Rekennynge . and knowe the cause / how
and why . his daughter hadde be so euyl and nece-
sigently kept . What shal the King of heuen do then
to hym that hath taken his daughter to kepe . That
is to Wyte . The soule . Whiche he loueth specially
and entendeth to enhaunce to Roial dignyte in heuen
Yf he haue kept her euyl . shal not God therefore be
to haue therof Rekennynge and Reason : Yes hardely
It is written in . Deuteronomij . the fourth Chapi-
tre . Kepe thoughtfully thy self and thy soule also
And Seynt Austyn sayth . It is a greater losse of oon
soule : than of a . m . bodyes . Seynt Bernard seith in

the Booke of his. Meditations. That all this present
worlde may not be esteemed nor valued to so hygh a price
as oon soule. Also he seyth. Wherfor makest thou
thy self fatte and enournest thy flesh With precious
stones. Whiche after a fewe dayes Wormes shal ete
Within thy sepulture. And Wherfor makest thou not
thy soule fayre With good maners and Vertues. Whiche
atte the daye of dome ought to be presented to God
and his Angeles. Wherfor takest thou noon hede to
make her fayre and clene apensit that tyme. And Why
aplyest thou rather to thy flesh, than to her. Why put-
test thou the chamberer befor the lady as to be gouerned
rather by thy flesh, than by thy soule. It is a greet abu-
sion. Seynt Bernard seyth hym self in the booke of dys-
praysynge of the Worlde. Nowe a dayes the cure and
the charge of the soule is despised and lefte, and thac
complishment of all their desire is after the Will of the
flesh. they drewe not to do synne nor Remembre not
howe they shal be rigorously punished. My Ryght deere
frend. Wylt thou thenne loue better thinges of litle va-
lewe. than thoes that be more dygne and of hier price
Enhaunse not thy body / and suffer neuer the lady to be
come Chamberer. To this purpose seyth. Crisostom.
If we dyspraise our soule, we may not saue our body
For the soule is not made for the body, but the body
is made for the soule. Therfore he that dyspraiseth the
hyghest and first thing. and enhaunseth the secunde
and the lowest: hurteth bothe the oon and the other

But he that keepeth them good order, walke & keepeth y
that is chef / & displayeth that, that is secunde, for he ke
eth that, y is moost digne and first. That is for to sepe
the soule. If thou wilt than saue thy soule, & yelde god
a good rekenyng thereof. Instructe her With science, and
myne Vertues. Platon seyth in his booke of Tymeon
The soule is Joyned With the body, to thentent / that she
may lerne science & vertu. If she come With Wynnynge
she so to be resceyued of her maker. And if not she then
to be sent into helle there to remaine in turment and
pynes perpetuell. Secoundly we must yelde Reason and
Rekenyng of our body. It is our Castell committed
and deliuered vs by God. Wherefor seyth, Seynt
Bernard. He keepeth wele a good Castell / that keepeth
wele his body. There shal be ared Rekenyng of the
keepyng of this Castell / As with the Enymies of
our Lorde / Whiche be Vice and Voluptuosnesse of the
fleshe / haue be resceyued them at omy tyme. And if
his frendes and his seruantes / Whiche be Vertues and
good Werkes / haue been shamefully chased out. If we
haue doon so : it is a grete signe and suspencion of
our perdition. And we shal nedely yelde Reason
and Rekenyng. Therefore our body is as a Mare
that our Lorde hath geuen vs to vse for the proufite
of our soule / of the Whiche we shal yelde Rekenyng /
As in ther thynges / It is Writen in. Ecclesiasticus.
the thre and therty chapitre / The mete, the Fodde and the
burdon is geuen to the asse / The beede the discipline and
the Werke is geuen to the seruant / Certeynly our body

fignyfeth as well a mare and an asse, as a seruaunt
vnto whom is geuen the brede for sustentacion of nature
The Rodde of Discipline, for to refrague Vanytees.
And the burdon of goody Werkes, for the persecution
of penance. Our lord thenne shal axe of this his
mare his asse or his seruaunt, yf we haue mynistred to
hym his mete discretely not to largely nourishynge
For he that nourisheth ouer deliciously his seruaunt, shal
fynde hym after the more fierse and prowd. It is Wri-
ten in the . Proverbes . the nyne and twenty Chapitre
And also not to geue the body ouer litte of that, that
is necessary to hit. For so we myght be homycides of
our owne flesh. Apenst this spekieth. Seynt Ber-
nard. in a . Pistle . to the Bretheren of the mounte
of God. seynge. Ther be many othir exercises of the
body, in the whiche it is necessarye to labour as in wa-
shynge fastynge. Whiche impecheth not, nor letteth
spirituall thynges. For yf they were lette other by de-
fault of spyrite, or by sekeneesse of the body / he that so
shulde take a weye from his body the effect of goody Werke
The true desire of his spyrite. The good example to
be shewed to his neighbour, and the honour to God
his maker. He shulde do sacrilege, and be culpable
of all this thynges apenst God. Yet seyth. Seynt
Gregory. in his . Morals . in the one and therty
Chapitre. By abstynense shulde the vices of the flesh
be quenched. Certeynly yet whenne we put a weye our
enemy, we geue our owne flesh. Secoundly our
lord shal aske vs, yf we haue corrected our body with

the Rodde of Discipline in refraynyng hit from Rebellion
and other wayne Jolities. **Seynt Bernard** sayth
vpon the . Canticles . That the discaustumyng of
good Werkes : must be chastised and holpen by the
bette of Discipline. He sayth also in a . Pistle . O
holl Welk good Disposicion yeldeth Discipline to the state
of the body, and the habitation of the thoughtes
abateth the fere of the herte / she ordyneth the continu
aunce of the visage / she tempereth the tonge / she refray
neth the throte / she appeaseth the Ire / and dresseth
the goyng. Thirde our Lorde shal aske, if we
haue laboured our body in Vertu and in Werkes of pe
naunce. **Clerof** sayth, **Seynt Austyn**, in his booke
of . Baptisynge . of children. That . Adam . was
chased out of Paradyse tenneste / because that delicious
place it shuld signifie, that labour which is contrary
to delite shuld be shewed vnto the tendre flesshe of
the children. And therefore our bodies may be called a
laboryng best / whiche our Lorde hath lent vs to do
and accomplishe the Werkes of penance. Holde not
the body then in Idlesse, in as moche as thou knowest
not, how longe it shal abyde with the. But perfourme
the Werkes of penance. Lest peradventure he aske
hit agayn that hath lent hit the. **Crisostom**, sayth
If thou haue borrowed an Oxe or an Horse, thou wilt
a none sette hym a Werke, lest he be asked agayn of
the on the morowe. Why wilt not thou semblably
do with thy body, as thou wilt do with the Horse or

Oye. Thus then norisshe discretely thy body, whiche is
lent the by Ihesu Criste in suche wyse as thy nature may
be sustened, and the vices ouercome and thy body cor-
rected by the Rodde of discipline, so as it may be oke
dyent and Resplendissynge in Chastite. Instructe hit
to good labour, so that it chafe alle the Idleness
and synally that thou mayste yelde our Lorde a good
and a Juste Ackenyng therof at the Daye of Judge-
ment. Thirdly We muste yelde Ackenyng of our
next kynnesmen. First the Fadre of the Sone. As
is Writen in the first booke of. Kinges. in the secunde
Chapitre and the thirde of. Iheremy. that was punysshed
for his children because he knewe they dyd a myse, and
corrected not their defaultes. Therefore is also Writon
in. Salomon. the Nyne and twentie Chapitre. Lame
and teche thy Sone. And to the same purpose seyd A
Wyle man. If thou haue a sone, correcte hym yf he
synne, lest by right thou abyde not his trespase. Se-
condly the Prelate shal geue Ackenyng of his subgette
or Diocesan. For it is Writin in. Ezechiel. the eght
and therty Chapitre. My sone I haue sette the to be
a beholder and ouerseer of men in the House of Irahell
Whenne then thou heirst ony of the wordes of my mouth
shewe them on my behalf. That is to Wyte. If I
seye to a felon. O theff thou shalt dye an euill dethe
And yf thou shewe not my seying to hym to the intent
that he may amende hym / If he dye in that wyshednesse

I shal pash of thy hande his lyf ageyn . Item the
same . Ezechiel . seyth in his thre and therty Chapitre
Beholde and see howe I am my self a boue alle my other
herdmen . And I shal aslie my bestayll of their handes
The Lordes or Princes Foiall shal geve Relienynge
and accomptes of their subgettes . As it appereth in
the . Booke of Nombrs . in the fyue and twenty
Chapitre . Where the worldly princes are commaunded
to be hanged on the galloes for the synne of their peple
be cause the peple dyd fornicacion with the daughters
of . Moab . Whiche they called their . Sacrifice .
As is wode in the seyd Chapitre . Suche then be the
princes and prelates . As is written in . Iheremyas .
the fyue and twenty Chapitre . Howke ye herdmen and
crye strongely . and cast vpon you asses / for your
dayes be complete . to the intent that ye be slayne and
cast in the erthe as precious vessels . Beholde these
thre Prelates of the Chyrche . and the Princes vni
uersall of the Erthe . that be constitute aboue alle other
Lorde howe they gouerne by example . Howe they in
seruice by wordes . Howe they defende by dede the poure
peple . that are committed to their gouernance . Certeyn
ly the Prelates owen to teche their peple and defende
them wysely from the assautes of Heretikes worse
and more cursed than wolues / and from their cal
tellys wylder than foxes . And the temporall Princes
owen to do Justice vpon trespassours and defende
their good subgettes . and keepe Weddellies . Orphanes

and Watched persones. And not to geue any body by
Sutighfull exactions, or Inuist causes. They may
knowe what is Writen in the. Booke of Sapiens
the Syxthe Chapitre. How there shal be a right hard
Iugement to thoes, that been precellent a boue alle
other. Certeynly mercy shal be graunted vnto the
good pouer man. But the badde riche man shal suffer
greet turment. O ye prelates of the Chirche, and
ye Princes of the vniuersall Worlde, thies Wordes been
addressed vnto you, to thentent, ye shulde lerne Wyse-
dom / and not to fall therefrom / and that ye enstaude
gouerne and defende your subgettes so wele, that ye
may be sure atte the last Daye of the right hard Iuge-
ment. Where the greetest and strongest paynes shal
be to thoffenders, that haue been myghtiest here.

Fourthly it behoued to yelde Rekennyng of alle our
Willes and Werkes. And. Anastasie. sayth vpon
the Symbol. Quicung vlt saluus esse. &c. How
atte comyng of our Lord Ihesus Criste alle mankiende
shal arise bodily, and yelde Rekennyng of their propre
Werkes. That is hit that is Writen by. Thapostle
in the secunde Pistle ad. Corinthros. the fyfth Cha-
pitre / Where he seyth. It behoueth that we shal be
alle manifestly before the Iudiciall sete of Ihesu Crist
to thentent that eueriche wscpue there good or euill
acordyng to their merites and desertes. It is wode
in Ecclesiastes. in the last Chapitre. Our lord shal
bring vnto the Iugement all thynges that be don / And
not oonly the greet & goraus synnes / but also thoes þat we

thynke be litle or none. The paas of a man semeth but
a smale thyng. Neuerthelesse it shal be rekened for
at the synall daye of Iugement. Therfor seyth Job.
in his thertenth Chapitre. But thou hast wel marked
my weyes and my pathes. and hast beholdeyn the Er-
res of my feet. And after he seyth in the Chapitre
folowynge. Thou hast nombred all my steppes. Item
also it is Writen in. Ecclesiasticus. the seuententh
Chapitre. His eye beholdeth inassaimly alle the weyes
off men. As to sepe he will reken alle that they
doon accordynge therafter. We rede in. Uitis pa-
trum. an example of an Angell: that somtyme nom-
bred alle the paases of an Heremite. Whiche paas is a
lesse thyng than an Iole Worde. Therfor seyth Seynt
Mathewe. in his ewelth Chapitre. That men shal
yelde rekenynge and reason at the daye of dome of
euery Iole Worde. that they haue seyd. It is Writen
in the. Booke of Sapience. in the first Chapitre.
He that speket euill and pruersely. shal not moue
hyde hym atte the daye of Iugement. And correction
shal not passe besydes hym. Weyne thoughtes semeth but
a lytle thyng. Neuerthelesse it is Writen in the. Booke
of Sapience. in the first Chapitre. Howe felonous
and euill thoughtes must be answered vnto. For he
will seeke alle our thoughtes. It is also Writen in
Ilaye. in the last Chapitre. I shal seeke their ver-
ties and their thoughtes. and shal come and assemble
my self with peple. That is to say to wne them as I shal

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Juge them. Therof speketh. Jobell also. in his thirde
Chapitre. I shal assemble alle maner of peple in the
last dayes. and shal bring them to the vale of. Jo:
saphath. And ther I shal dispute With them. te:
chyng my peple. and myn heritage of. Israhell.
Alle our thoughtes. our Wordes. and our Werkes
shal be thenne right straitly Jugged. And as Seint
Gregory. seyth vpon the. Gospel of Seynt Ma:
thewe. the thre and twenty Chapitre. Alle the hertes
of our hertes be nombred. Semblably God considereth
alle our goynges and stappes. And Wyll that all our
dayne thoughtes and our Jelle Wordes shal not rest
vndiscussed at the daye of Jugement. Certayne alle
our Werkes shal be thenne as manifestly shewed vnto
alle peple: as though they were Writen in our forheades.
As it is Writen in. Ecclesiasticus. in the enleuenth
Chapitre. Atte ende of man. alle his Werkes and
deedes shal be vncouered and made oppyn. Ifstely
it becometh to yelde rekenyng and accomptes not oonly
of the synnes that we haue doon: but also of the ver:
tuous and good deedes that we haue lefte vndone.
Seynt Mathewe. seyth in the fyue and twenty Cha:
pitte. Therne shal the greet Kyng seye to thoes on
his lyfte hande. Departe fro me ye vylked synners and
go into the fire euylastynge. Whiche is made redy for
the deuiles and their angelis. I haue been hungred / and
ye haue not fedde me &c. Which oon of the causes. Why the
fals riche gloton fonde no water to refresshe hym With. Was
that he wolde suffer the pouer Lazar to haue the cōmes

That fall from his table. Don shal not rekenne only of
 thynges doon and forgetyn. But also of tyme lost in ex-
 cutyng euyl thynges / and lefte that. that was good
 vndone. It is written in. Ecclesiastes. the. viij.
 Chapitre. That our lord hath geuen man a nombre of
 dayes. and a season to thentent he shulde vse hit wel
 and holsemly to his pleasyr. and their owne helthe
 Wherof many folkes taken noon hede / and Inprofita-
 bly waste their tyme. Wherupon. Seynt Bernard.
 compleyneth hym to his Scolers. seying. Ther is no
 thyng more precious here than tyme. But alas now a
 dayes it is most vily lost. The dayes of Saluacion
 passen / and no man hedeth hit / Ther is noon compley-
 neth hym of the losse of a daye. and yet it can neuer be
 recouered. Ther shal not be lost an houre of an houre nor a
 moment of a tyme. But all shal come to a due reck-
 nyng. O What drede hadde. Seynt Anselme. in
 his meditations. seying. O unprofitable and dre-
 tree. What shal be thy answer the daye whenne thou
 shalt be questioned to geue rekenyng of all thy werke
 and accompte for the leest thyngyng of thy eye and
 all the tyme of lyf that hath been lent the. Holde thou
 hast dispended hit. And therfor seyth. Sapiens. in
 Ecclesiastes. the fourth Chapitre. My drede beloued
 sone. kepe and spende wel thy tyme

The syth and the last thyng that behoueth to geue
 rekenyng and accomptes for is all the pestes that we
 haue receyued of our Lorde God. Surely our lord
 hath geuen vs no thyng. but that he wyl haue

therof bothe Reason and Rekennyng. Where by hit se-
meth rather that he hath but lent hit vs then geuen
hit vs absolutely. Certeynly he shall call vs to rekene
for alle his gyftes be they spirituell, as the gyftes
of grace to the soule, or temporall as strengthe deliue-
rance, and beautee of the body, or Worldly riches
power, and worshippe in this lyff of alle thies thynges
It appereth by Example and by a Parable in the
Gospell of Seynt Mathewe. in the fyue and tenty
Chapitre of the fyue talentes. Whiche be peces of money
And of. Seynt Luke, in the Nynctenth Chapi-
tre. Holbe the noble man deliuered to his seruauntes
certeyne riches. Wherof they were sayne to yelde Reason
and do accompte for euery thyng therof pertycularly
As it is writon in. Job. the. xix. Chapitre. Knowe
ye that atte Jugement alle thies thynges aforseyd
shalbe rekened for full strengthe. Wherfore seyth Job
in his. ix. Chapitre. What shal I do Whenne our
Lorde shal ryse vpe to Juge alle men. And Whenne
he shal questyone me: What shal I answer thenne
O holbe lyghtly and holbe sone shal he come askyng
a due Rekennyng and accomptes of alle our Werkys
Our perdition is nyghe / and the tyme hasteth faste
and is alweye commyng. That is to seye. Whenne
our Lorde shal come and Juge his peple. For as seyth
Abdeas. in his oonly Chapitre. The Daye of our
Lorde shal come in the euenyng at mydnyght At
Colike crolle, or in the mornyng. As is to seye
If he come sodenly. That he ne fynde you slepyng

This that I sepe to you: I sepe it in like wise to all other
Ye ye wakinge theile and slepe not / For if ye wake
not / I shal come to you as a thef. and ye shal not knowe
Whene ne What houre. ¶ It is wrote in. Apocalips. in
the last chapitre. So see how I come a non and bring
With me rewardes to geve every man after their desertes.
Now theile my righte frend, seest thou must neede
of so many thinges and of curie of them geve due re-
nyng and accompt be not unpurued, but kepe diligen-
tly. Examine thy self diligently, and purge wel thy
conscience to the bottom / to the tent / that when our lord
shal come to Juge all thing: as heel be as quill. Thou
mayst couenably and resonably answer / and thereby to
haue his mercy grace and pardn of all thy synnes. And
this is that Ecclesiasticus ammonysyth vs in the xxvii
chapitre. seynge. Examine thy self before the daye of Ju-
gement. And that shal be to thy helpe in the presens of
our lord Ihesu Crist

¶ How horrible abyding of the last day and extreme
day of Jugement is to be wolded

¶ The thirde chapitre of the seante part

The last thing that rendereth the final Jugement
to be dreadfull and doutable: is the terrible sentence
that theile shal be pronounced by the Jugement
of god the rightfull iuge. This sentence shal be terrible &
fearful / and specially for in thinges. The first is the
doute & the interprete of the sentence. for ther is no man
sure Whether it shal be pouer With hym or ayenst hym. And



as it is written in . Ecclesiastes . the ix chapitre . They
 be Just and Wyse, and their Vertues be in the handis of god
 how be it ther is no man here that knowes Whether he stonde
 in hate or loue . and al thinges to come, be in no mans cer-
 teyn . To this purpose it is reade in Uitis patrum. howe
 that an abbot called . Algathon . leryng in the article of
 deeth . And so leryng by the space of iij dayes without me-
 uynge or openynge of his eyes . His brethren seynge hym
 so leryng, pussed hym, seynge vnto hym . Fadre abbot
 where art thou? Late last he answered / I am in the presens
 of all folkes / Wherefor they seide vnto hym / Then thou
 dredest & art asered . Vnto Whom he answered . Though I
 haue kept the commaundementes of our lord as vertuosly
 as to me was possible: yet I am a man, & wot not Whether
 my Vertues be agreable vnto hym for the domes of our lord
 be all other then the Jugementes of men / and that is the
 cause of my drede . I haue neither hope ne wanhope before
 god . Saint Austyn . seyth . That , that we deme to be
 Justice : Well examyned before the deuine iustice : is often
 iniustice . And therfor it is written in the Prouerbes of
 Salomon the viij chapitre . There is oon weye . Whiche
 semeth iust to a man, but the ende therof ledeth hym to deeth
 And forasmuche as this holy fadre Algathon counterpoi-
 syng in his hert all thies thinges aforseyd : al be it that
 he was right diligent to kepe the commaundementes of our
 lord / Yet althow he was ful for the last day of Jugement
 It is also reade in Uitis patrum howe ther was somtyme
 an auncient fadre / Whiche seide . I drede iij thinges . that
 is to seye . First When my soule shal depart out of my body



seclide. When she shal come before our lord. The in When she
shal abide & here the final sentence of the last day of iuge-
ment. So see how many holy fathers haue read this last day
of iugement for the nohne certeyn of y^e doutfull sentences
y^e there shal be geuen. Noth certeynly it is a thing which of
reason ought timewisly to be read. It is Writen in the
Gospell of Seynt Mathewe in y^e vii chapitre & by the
wordes of our lord Ihesu Crist. Many men shal sey to me
Sir sir, haue we not pphesied in thy name, & cast out y^e de-
uels of men & doon many vertuous dedis. Then he shal sepe
vnto them / I knowe you not nor euer knewe you. Depart
fro me. If y^e prophetes & thoes y^e haue chased out deuils
& thoes that haue doon miracles in y^e name of our lord be so
put a basise / Who shal then moue be sure / & Who shal conne
liue here so holily: but atte day of dome he ought to tremble
& feare / Certeynly noon for vpon the ethe is ther no body
purer clene without filthe not a childe of oon day olde for
it is born in original synne. Therfor it is Writen in Ilay
the lxiij chapitre. We be all made as a soille cloth, and
we ought to drewe al our vertues which shal be shewed before
us atte dome, al though we thinke them good vertuous &
iust. Therfor seith Job in his ix chapitre. I haue read
al my vertus. Semblably seint pwwle which was a deli-
table chosyn vessel, al be it he was then ful clene in conscien-
ce in so moche he seide in the xxij chapitre of Thames of
Apostoles. I haue been comensant with our lord with al
my myght & in good conscience to this day. And yet it is
According, wherto the same holy Apostle fearful wrote
in his first Epistle ad Corinthos the. iij. chapitre sepe

I fele not my self guilty in any thyng / that notwithstanding
dying I feare yet, by cause I am not iustified. Seint Gre-
gory seide. The Just men drede in al their werkes. When
they wysely consider howe they must come afore the hyghe
Juge. For as. Thapostel writeth vnto the. Roman-
nes the viiiij chapitre. We shal come all before the tribu-
nal sete of Ihesu Crist. Alas, thene I wretched sinner
What shal I seye, or What shal I do / Whene I shal come be-
fore so great a Juge without goode werkes for my helpe

The secunde thyng Whiche causeth this sentence to be
terrible: Is the harde lamentable and intollerabile vte-
rance of the seide sentence. Whenne our lord Ihesu Crist
shal seye. Go ye fro me ye cursed peple. To that purpose
is writon in the. Gospel of seint Mathewe. in the xvj
Chapitre. Whenne the sone of man shal come in his ma-
geste and al his angeles With hym: Therle he shal sitte in
the hygh iudicial sete. & al maner of peple shal assemble
before hym. And shal deuide the oon from the other as the
sheparde kepeth the shepe from the wolues. Certeynly he or-
deryneth & setteth the shepe on his right hande, and the wol-
ues on the left hande / And then shal the kyng of glory
seye to thoes that shal be on his right hande. Come ye on
With me that be blessed of my fadre, and possesse the ro-
yalme of glorie, that is enordned for you from the begyn-
nyng of the worlde. I haue been hungry, and ye haue
fode me &c. Therle he shal seye to thoes on his left hande
Depart fro me ye that be cursed, and go into eternal fire
Whiche is ordeined for deuiles. And therupon seith a
wise man. The wordes of the iuge in sentence ar but short

as come ye and go ye. For he shal sepe to thoes that he re-
proued / Go on your weye. And to thoes þ he iust / come
ye With me. O how gracio⁹ shal þ word of our lord Ihus
Crist be. Whene he shal sepe. come ye With me. O how fard
bitter and intolerable shal the pronounsynge of that word
be. Depart ye fro me. or go ye fro me. Surely Go ye
fro me is a full sharpe word. And come ye With me is a
full blessed word. Seynt Bernard seyth. O how cruel
shal thoes wordes be. Go ye fro me. to them on the left
hand. spoken by the kyng of kyngis geue of al lif which
shal sey to other. Come ye With me. This is the cutting
swerd With two edges isseld out of þ mouth of the sone of
man / as it is writon in þ first and the xix chapitre of the
Apocalips. Certeynly he shal theie smyte the erthe With
the Rodde of this mouth. and shal slea the felonous syn-
ner by his Werhis. As it is writen in Ilaye the xi cha-
pitre. O how terrible a thyng shal be to here this voyce
Therefore seith Seynt Austyn vpon the Gospell of
Seynt John. Thoes þ full basike word by oon word of
Ihesus Crist. Whene he went to wardes his passion. What
shal they do. Whene they here the voyce of the same Ihesus
Crist. Whene he shal Iuge all the worlde. for certayne he
shal braye like a lyon. As Amos seide in his iii chapitre
Whene the lyon shal braye / Who is he that theie shal not
be a ferde. Ilaye in his v chapitre seith. His brayng
shal be like a lyon. Iheremie also seith in his xxv chapi-
tre. Our lord shal braye from an high / & from his taber-
nacle shal descende his voyce. Wherof the folwe shal ex-
tende vnto the extreme of the erthe / and shal make his

come and iugement vnto the peple. The voyes of our lord
shal be theie in greet magnificence. It is the voyes of our
lord that shal breke downe the highe Cedres of the mount
of Liban. That is to vnderstande. His enemyes proud
peple enhaunfed. And yet al be it they haue been so raised
It shal thenne fayle and vanyshe as smoke. And at
that Iugement they shal be made humble / and reduced
to no kynge. This voyes so comynge from our lord
shal be like a thundre ketyng the erthe. Therfor seyth
Job. tremblyng in his fyue and twenty Chapitre.
Who shal moue beholde the thundre / or folowe of the mag
nitude of our lord. And the. Psalter. seyth. Our
lord hath thundred from heuen / and the moost hygh
hath vttered his voyes. Job. seyth in his. xxxv. Cha
pitre. Our lord shal thundre meruelously by his voyes
and he dothe many greet thynges / Whiche ought not
to be enserched nor mused one. And Seynt Ansel
me. seyth in his. Meditations. Wherefor sleepest thou
sloughfull soule worthy to be cast out of all light. he
that waketh not nor dredeth not this greet thundre slepeth
not / but rather is dede. The worde of our lord shal be
in maner a right hote lightenyng. Wherefor. Zacha
rie. in his. ii. Chapitre seyth. His dart shal depart
like a lightenyng / And our lord shal folowe the trompe
certeine as it is writen in. Ilaye. in the xxv. chapitre
In that last daye shal folowe the greet trompe. And
therfor seyth. Crisostom vpon the. Gospel of seint
Matthe. the. xxiii. chapitre. The vertues of heuen
shal be moued. nowe truly that shal be by a greet voyes

Whiche is of the terrible trumpe, Wherunto all Wyndes and
elementes obeyen. Whiche tope smyth stones and openeth
hell, and breketh the gates of brasse and breketh the
ligatures of de wyddes / and restoreth the soules to the bo-
dyes ageyn, & constraineth them to come to the great iuge-
ment. And all thies thinges be consumed ageyn more
lightly then y flight of an arrowe passing in y ayre. Wit-
nesse of Chappollle y seyth in his first pistle ad Corin-
thos in the xv chapitre. In a moment in y twinkel-
ing of an eye in the folowynge of the last trumpe shal be the Ju-
gement. Of this trumpe speketh seint Iheron upon y
Gospel of seint Mathewe seying. Whene & as often
as I thinke on the last daye of Jugement: I tremble for
fere, be it when I ete or when I drynke & in ony of my wer-
kis, me thinketh alweyes that terrible trumpe soundes in
myne eare sayng. Arise ye arise ye de folkes and come to
your Jugement. All men troubled or grieved, ought by
penaunce to thinke oftentimes on this daye and it shal
be a great wele and ease to their soules. And therefore
seith Seynt Gregorpe in an Omely. My right dere
brethren and frendes, let that daye of Jugement be
alweye afore your eye. For what grievous thyng so
euer ye heere: it is but softer in comparyson of that sore
daye. We ought also to fere and drede the same daye
For that is the greet Journey: the Journey of Wrath
and of bytternesse. Sophonias. seyth in his first
Chapitre. The weye of our Lordes Journey shal be
full bitter. For ther shal be no man so strong: but then
he shal be troubled / that shal be the verry daye of

Wrath tribulacion angviffie chalange myserie and derke
nesse of clowdes of stormes and of the fowne of the trompe
flaye in his viij chapitre seith. The daye of our lord
shal come. Whiche shal be ful of Indignacion Wrath & of
furour. Johell. also in his iij chapitre seith. The sonne
shal be conuerted into darkenesse. and the mone into blood
afore the commynge of the greet and horrible daye of our
lord. O holbe doud Seynt Bernard that same daye
Whene he seyd. Whiles I that am a mortall man remem
bre What I shal be after my dethe. The feare therof putteth
me in terrible doubt. For I am not verely assured of
that. that I longe after / for the daye of feare. of Wrath
of Ire and of furour / the daye of waylyng and the ven
ging of synners. affrayeth me hideously. Of this same
daye seith he also in oon of his sermons. They shal be al
bare and naked before the tribunal sete of Ihesu Criste
to thentent that they may heere the voyces of his Jugement
Be cause they haue stopped here eyes from the voyces of
good conseil. Marke What seyth our lord God. Do ye
penaunce / neuerthelesse ther be many that dissimilingly
close their eyes and wil not heere hit / and thynke it is to
harde to do. O remembre ye felons because of your obsti
nacy. ye shal heere therfore the harde and lamentabile word
promounced vnto you. That is to seye. Go ye cursed
peple into euylasting fire. What shal thenne thoes poure
wretched perpetual dampned peple seye. Seyng the holy
blessed peple called vpe Joyefully into the eternall glory
and blisse of heuen. And they that be dampned into the
Inferne paynes of helle. Certeynly as it is Writen in



the booke of sapience in þe v chapter. They shal wepyngly
seye in them self for the grete angursshe of their folles
Let vs do penaunce. for we be thoes that haue blasfemyd
hit. And as folles out of all witte and reason hadde in de
uision the luyng of the penitent folles. thynkyng it was
no worshipfull lif. How be it we see them now taken and
acceptyd With the sone of god, and their werkis alloted
and cherished. so that they be accompanied With the happy &
blessed seintes / and be With the dampned fendes of hell
We haue erred from the way of trouthe / the light of ius
tice hath not shyned in vs / nor the sonne of righteysynesse
risen in vs. We haue lefte the keyes of our lord Ihesu
Criste and haue goon daungerous and euyl weyes. that
is to seye. The weyes of Iniquite and perdition. What
hath our grete pride proufited or auailed vs. or what auan
tage haue we hadde of all our grete riches. parde al is past
as a byrde fleyng in the skye / or a shype glidyng
thurgh the water. Wherof the traces can not be appersey
ued. Nowe thenne to make confession is ouer late. for
their repentance groweth but for the payne they suffer
And therefore they can obteyne no pardon / also they ar
past the place of mercy and grace, and be in the place of
equite and Justice. For Whanne the Juge. Whiche ought
so greatly to be dolored hath pronounced his Jugement
and sentence, seying. Go fro me ye wylkedy, and come
to me ye blessed, their Remedy is past. To this purpose
rede we in Uitis patrum. How ther was sometime an ho
ly man / Whiche was tempted With the spirit of fornicacion
and he besought our lord that his enemy the fend Whiche

tempted hym, myght apper visibly vnto hym, and so he
did / Then the saide holy man seide vnto the fende. What
auayleth the thus for to tempte the peple, parde it is a
gret foly / for Whenne thou hast broght ony to synne thy
trespas is the greter, and consequently thou augmentest
thy olde payne. To Whom the fende answered. Car-
teynly all that is trew. But I knowe wele the mo folkes
that I cause to synne, the more I deferre the comynge
of the daye of dome. I drede that daye aboue all thinges
and the leryng thenne of that harde sentence. Go ye
wythked and cursed into the eternall fire / Whiche is made
redy to the deuell and his angeles. And therfore I do
my power to prolonge the tyme of comynge of that sentence
O goode lord what cause of drede haue thies fendes and
thies unhapp synners theie. If thou wylt be assured
in this orrible and dredefull Journey. Solbe nowe in
thy lif the vertues of Mercy Pite and Justice. O holbe
blessed and how happy shal he be, that nowe entendeth to
the poure langwysshyng nedye peple. For in that harde
Journey our Lorde wil deliuere them therfore from alle
daungier. It is writen in the Prouerbis of Salomon
in the xi chapitre. The mercifull man dothe grete good
vnto his folke, & doth also the digne frutes of penaunce
For they that nowe solbe terres and lamentacions the re-
ward therof shal coue and leryng them into the lodgyng
of Joye and of gladnesse. But ther be many that so
ben nowe presently thoruues and colick / benyng to re-
& Inne good wete / but wyses folowes it wil not be so. For as
Chappouel seith ad Galatias in y vi chapitre. Suche

as a man hath sollen here : such he shall be repayed the for hym
self . And therfor seyth our Lord by his prophete Ozie
in his . x . Chapitre . Ye haue sollen felony and haue
repayed Inyquite and he that hath sollen synne and euyl
werkis , he shall be repayed and Inned into the paynes of
helle . But he that hath sollen vertues and the good wer-
kes of penaunce : He shall be repayed and gader the euerlasting
glorie . And all that haue doon well : shall rest in the
Joyes of heuen . And those that haue doon synne and
Wykednesse shall go and rest in the paynes of helle . Cer-
teynly their Werkis folow them . As it is Writen in
Chappocalips . the . xx . chapitre . After their Werkis
men shall be bothe saued and dampned . It is wrote in
the . Gospel of seynt John . the v . chapitre . An
holbre shall come in the Whiche all that be in Monumentes
or tombes shall here the voyces of our Lord . And they
that haue doon well : shall go in the Resurreccion of lyf .
And they that haue doon Wykedy : shall go vnto the
Jugement of dethe . It is Writen in the secunde chapitre
of Chappocalips howe the Juge shall sey . I am he that
enfermeth the litters of persones and shall geue to euery
of you his Reward after his Werkis . And as scith
Abdias . It shall be doon vnto the : as thou hast doon
To the same purpose is Writen in Hieronime the . l . cha-
pitre . And thies be the wordes of the eternal Juge vnto
the euyl angell spekyng of the dampned synners . yelde
and do hym after his wordis and Werkis . And therfor
if thou wilt haue a good heuyl and habundance of
frute folow good Werkis largely in the tyme of this present

lif / for he þe þe solbeth them now largely, shal gadre them then
habundantly. And he þe now solbeth them sparingly: shal
then gadre them scarsely. And he þe solbeth them with blis
singis: shal gadre them with great Joye & gladnesse. As
it is Writen in the secūde Epistle ad Corinthios in the ix
chapitre. For he that solbeth his seedes in synne & maledic
cions / semblably shal Inne & gadre them. And as it is
Writen in a Prouerbe. The seede þe man sowes in this p̄sent
lif, shal be his hous / Whē the Juge shal seye. Come ye &
go ye. The thirde thing. Why the dome of the Juge shal
be terrible: Is to remembre how dampned souldes shal be
by the mournynge sentences, full of all sorowe eternally
separated and departed from god and his semtes of para
dys, and put on the lyste hande vnto the fendes of helle
Cateynly incontinent and Without tariyng that this ori
ble sentence shal be pronounced by the mouth of Ihesu crist
The perpetul deuiles shal be there arredied and redy for to
take and rauayne the souldes of the Wretched synners
Whiche they shal lightly krynge vnto the euylastynge tur
mentis and paynes. This may appere vnto vs by a fi
gure in the boke of. Helter, the vii chapitre of the my
nestres of synge Alluer. Whiche were desirous and redy
to take Amon, as it is conteyned in the same Chapi
tre. How the worde was not all out of the mouth of the
sayde synge. But that the mynestres hadde couered the
visage of the same Amon. In like wyse the deuiles in
this hideous Journey shal be more then redy to rescine the
souldes of this Wretched synners. And this is Writen in þe
lamentacions of Iheremy in þe first chapitre. All his

presentes haue taken hym. John Crisostom. seyth
in the booke of Reparyng of forfeitures. Remember
thes cruel and terrible tormentours that neuer may shewe
mercy on any body and leaue the vnhappy synners
vnto euylastyng tormentes. And Hugh of saint
Victour. seith. That the horrible minystrs of helle shal
be appoynted and attuned incontinent as the sentence is
geuen, to take the condemned vnto tormentes. And
therie the wretched vnhappy cattiffes lamentably shal seyn
they haue caught me like as a deuorng lyon luryngly
hath taken his pray. O What sorowe & payne / Wherof may
not be esteemed in mannes mynde nor by tellng pronoun
ced. Wherfor Seynt Bernard seyth in his. Medi
tations. What thinkest thou / What wepyng / What
waylyng / and What sorowe shal be wher the synners
shal be expulled out of the compaignie of Just men, and
put from the sight of God and deliuered and cast vnto
handes of the deuels to go with them into euylastyng
fire. and vterly banysshed from all the Joyes of heuyn
to abide in the wretchednesse there sufferng paynes for their
demerites after the quantite of their synnes. And
therie the miserable synners being in despeir of the Re
dempcion shal enter into the lowest parties of the erthe in
the handes of our lordes glayue there to remain without
seyng of any light. Of this payne of separacion or de
partynge seyth also. Crisostom. Som folles wene and
thynke to haue their wyllynge yf they may escape the ge
uynne of helle. But as to me I seye that ther be other
tormentes moche more greuous. That is to seye to be

estranged & cast a way from the grace of the soueraigne glo-
ry, and I deme that the banishyng tharfrom is the moost
egge and greeuous turment. Whereupon seyth Seynt
Gregory. He is greatly tormented that is constrayned
to be put a parte from the presens of our lorde. And I de-
me that it is the moost greeuous thyng that may be, and
passeth all the gehennes of helle. The same Seynt Gre-
gory seyth of this worde of the Gospel of Seynt Ma-
thewe the xviij chapitre. He shal be cutte and sent into y-
eternall fire. Certeynly the gehenne of helle is a thyng in-
tolerable and noon can comprehend how intolerable it is.
Nevertheless yf there were a M gehennes in helle: ther is
noon so lamentable payne / as to be exempte from y honoure
of the blessed glory of heuen, and to be hated of our rede-
mour Ihesu Crist maker of al thingis. For as seint Au-
gustin seith. The wicked reproued shal leue fastene alle
the turmentes of helle / then to beholde the rightfull iuges
face angered with them. Iohel seith in his secunde chapitre
The erthe hath trembled for his face and meynyng of his
eyen / the sonne & the mone haue darked / the sterres haue
withdrawen their shynnyng / the peple haue been turmented
beholdyng his visage. Certeynly synners shal theie pe-
risshe before his face. howe the great sorowe they shal ha-
ue of them self. And whene they shal see hym turnyng
his visage from them: it shal meue them to miserably.
And thenne the Iuge egerly shal saye / as is writon
in. Iheremie. the. xviij. chapitre. In the daye of
their perdition I shal shewe them my bakke, and not my
face. O what shal be that separacion. O how bitter and

sorrowful shal it be to the synner to departe fro the face of
our lord Whene he shal horribly say . I tell you I knowe
you not . And therfor seyth a wise man . The departing
of frendys is right sorrowful . But the separation of the bo-
dy and the soule from the presens of the deite is the moost
sorrowful thing . For all this thinges aforseyd and many
other . Whiche infernally myght be wherseyd / for briefnesse
of tyme I passe them ouer . But yet awake ye awake ye
my deere frendes : and lifte vpe your hedes . abhorryng and
feryng that tymeuous and dreadful day of Iugement . For
as . Sophomias . in his first chapitre seyth . The daye
of our lord approcheth nygh and shal not tary . It is Wri-
ton in . I saie . in the viij chapitre . Sowle ye : aye for
the daye of our lord is nygh . Slepe not therie . For ye
knowe not the daye ne the hour . as is Writon in the . Gos-
pel of seint Mathewe . the xvj chapitre . It is also Wri-
ton vnto the Thessalonyes in the last chapitre of the first
epistle . My brethren ye knowe wel that the daye of our
lord shal come by nyght as a thef . and Whenne men shal
thynke them self assuredly in peas . He shal come sodenly
and take them in a mortall default . Wherfor my bre-
thren Rest not in the synne of Wretchednesse . Lest that
daye surprise you not sodenly as a thef / Surely we be all
the children of daye . and the sonnes of light . Then let
vs not slepe as other do . But let vs awake and be sobre
as it is Writon in the same chapitre . It is Writen in the
Gospel of seint Luke . in the one and twenty chapitre
Geue attendaunce in your self . Lest peradventure your
hartes be fulfilled With gloteny & drunkehoode and in other

Wayne Vertues of this present lif. And lest that the fore
seide dangerous daye fall not sodaynly vnto you. Whiche
shal fall vniuersally to all thoes y shal be vpon the erthe
Be ye theie in your prayers. so y at al tymes ye may be
the more digne and able to flee all the dangers that be
to come Whene ye shal be afore the sone of man. As it is
writon in the same chapitre for a trougth. There shal be
theie tremblyng fere and sorowe intollerable. And ther
fore seide Jobell in his secunde chapitre. Our lordes daye
shal be greet & right terrible. And who shal be he that shal
molle sustene or suffir it. I saye seid also in his ii chapi
tre. they shal entre into y auernes emonges stones and
hidplaces of the erthe for drede of our lordes face & of the
glory of his mageste. When he shal arise to smyte & pur
mishe the erthe. And as it is wode in Abacuk in y thirde
chapitre. In his fersnes he shal trade wth the erthe: &
the peple shal be abassled of his furour. I saye in his. x
chapitre seith. What shal ye do in y day of visitacion and
of calamite comyng from ferre parties / to whom shal ye
come to haue socour & helpe. Certeynly y synner shal haue
then no refuge solace nor socours. And therfor seide An
celme in his boke of meditacions. On y right hande shal
synnes be accusing y Wretched synner. on y liffe hand infe
nite nombre of deuiles. vndzenethe the confusion of helle
Which is greatly to be wibted / & ouer this y psens of the
woothfull iuge / and without al the worlde brennyng. and
Within this the consciences globyng. This ought to be
remembred. Alas the miserable synners taken in that
trappe. Whither shal they flee. It shal be theie impossible

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to hide them. It shal be an intollerable dreadful thing to
appeere in that daye. The seyd sentence is more fearful and
daungerous, he cause it wylth not oonly the body, but also
it condemneth the soule. To that purpose is the next an ex-
ample. how that ther was somtyme ij brethren / Wherof the
oon was a fole & ignorant, and the other was wise / Which
went to geodes in a weye / and as they walked they come
atte last to a forked weye : Whiche lede to sondry places
Wherof the oon was saye and pleasaunt / and the other
sharpe & no thing inhabited / And when the fole sawe the
saie & delectable weye, he seide. Whether go we this weye
Ther the wise brother answered. I knowe wel that this
weye whiche thou wilt lede vs is saye & delectable / but na-
theles in the ende it wil bring us to right an ewell logging
And therfor I counseil that we take the other weye. For
al be hit that it be sharpe and not inhabited, finally it wil
bring vs to right a good & honest hartetrough and full of
rest. Wherunto the fole answered. I wil rather trust my
eye in that I see : than thyn in that thou seest not / And
so sette hym forth in the softe and delectable weye Which
thing the wise brother seying that he wold not make hym
relinquish his purpose : folowed hym. And wher the
hadd goon to geare a litle space, they fortunedy anon to
be taken With soldours. Whiche disseuerdy them and put
them into diuerse prisonnes. Nowe it happened that the
king of that countie comaunded on a day that all priso-
ners shuld be brought afore hym that he myght iuge them
acording to their demerites. And wher this was he-
ard, the fole came afore hym, and echeon knelle other, the wise

brother seys. O sir kyng and our Juge, I complayne me
greatly of this man my brother, for as he went to gydes
in a weye he kyng repuled a sole and I Wye / Yet neuer
theles, he wolde not beleue me nor go after me the good
weye that I taught hym, but hath made me to folow hym
in the euyl weye wherin he were taken / and so he is gylty
of my dethe. And to the contrarie the ignorant folk seide
to the same kyng. Sir I haue greater cause and stronger
Reason to complayne me agaynst my brother, for where he
ought not to haue beleued me nor folowed me lightly in
the weye, which he knele wele was euyl and daungerous
for & he wolde not a folowed me: I wolde haue retourned
agayn & folowed hym. Wherby I shulde in no wyse haue
fallen in this daungier, and therfore he is verrey gylty of
my dethe. Whiche thies wordes were hadde on eyther partye
The kyng pronounsed & gaf a sentence, seying. Thou sole
thou woldest not truste thy Wyse brother / and y Wyse hast
folowed this sole in his euyl weyes. Wherfore ye bothe shal
be hanged & condemned to dethe. Semblably shal it be at
the daye of Jugement in the consummacion of this worlde
Wher by y almyghty power of god the soule of euery man
& woman shal retourne agayn & be reioyned to their owne
bodies appering before the hygh Juge to rescieue dome &
iugement of al thinges knowen & forgoten. for the folissh
body because it wolde not folowe y counseil of y Wyse soule
And y Wyse spirit because it wolde not resiste but ensue the
folissh body / they shal be bothe dampned to gyre in the last
extremite of iugement. For this cause the sentence of the
Juge is called a swerde with two edges, as is written in

thapocalips in þ first chapitre. For it shal strike the wretched synner bothe in body & soule. It is written in the gospel of seint Mathew in the x chapitre. Swere him þ shal make lese & put bothe the body & the soule in the gheue of hell. The qualite of the saide iuge yelath & sheweth the said sentence to be dreadful & daungerous. Certenly it shal be pronounced by a circumspect & a right prudent iuge / which shal neuer faile / for every thing is notably to him knowen. for god knoweth þ hidde thingis of the herte & sercheth the verrie of men. Wherfor it is written ad hebreos in the iiii chapitre. All thinges be open to his eyen / for he lookith into the hertes / as it is wode in þ first booke of Kingis in the xviij chapitre. Also it is wode in ecclesiasticus the xxiiij chapitre. The eyen of our lord be moche clerer then the sonne. for they beholde all the wayes of man / & the profound depnesse & the hertes of men / & see all the hidde thingis of the erthe. And as Boece de consolacione saith. Great curiosite to do wel is introduce vnto vs / because al þ we do is won afore him that seeth all thingis. Iheremy seith in his xxiiij chapitre. Thy eyen be open vpon all the wayes of the children of Israhel / & I shal yelde to euerych of them after his wayes and after the fruite of his administracions. Certenly the Iuge is greatly to be read. Whiche looketh vpon all thingis bothe open & sette / and al secret thingis to hym knowen alle verke thingis to him be cleer / all don thingis answer vnto hym. and all thoughtes speke to hym without voyce and all silences confesse them vnto hym. This sentence is to be geuen by the Just Iuge / Whiche wol not be folowed and he shal Iuge al the circuit of the erthe. and the peple

in equite. He gauggeth not after þe myght of ony body, nor
he respecteth no persone what so ever they be, nor he ne wil be
appeased then by ony gyftes. It is written in deuteronomij
in the x chapitre. God is great mighty & terrible, whiche
wil fauour no pson nor he rescueth no gyftes. Certaynly
a pure and a cleane conscienc theie shal be more worthe /
then the purses ful of siluer. The habondance of riches shal
not prouise theie, nor ony thing that longeth to riche
peple. But only shal prouise the werkes of Pite and of
Justice. It is written in Ezechiel in the vii chapitre.
Their money shal be theie their donghil / neither their golde
nor their siluer shal moue deliuer them in the day of furour
of our lord. Then shal appere the falshe and the falshe
of this worlde, & the vilnesse of al richesse. O how swete
a thing and how great a Joye shal it be then to those that
haue hated this worlde / and how sorrowful & bitter shal it be
unto them þe haue had it in lust & in delectacion. This sen
tence is also to be gaue by the iuge þe wil not be corrupte
then by prayers nor appeased by desires. And as it is writ
ten in þe Proverbia of Salomon in þe vii chapitre. He
wil not obtemper then nor bolle to ony requestes what so eu
they be. Crisostom seith the anges wil not then interce
de nor pray for the man / for the iust iuge wil seeke there no
misericorde / but wil yelde to euerych after his merites & de
meritis egall not bolpnyng iustice. And therefore seith he
by his prophete Ezechiel in the vii chapitre. I shal do the
right after thy wordes & shal iuge the after thy iugementes
and I shal make the knowe þe I am thy lord. For þe cause
seid Job al wrofully. I aske al my werkes knowyng þe

thou ne wilt spare any thing the vniuersites or trespassours
Of all thies thinges spekech Seint Bernard in a prose
Which he made sayng. Certenly our lord shal iuge iustely
& shal except no pson, nor shal he corrupt by any prase, nor
gyfte. Semblably he shal not holde for any man of prais
O my right deere frende labour then diligently to be iustice
thyer as y shalt fynde no misericorde. For as it is written
in the Proverbia of salomon. The riches shal not prou
fite in the day of vengeance, but iustice shal cause then deli
uerance from deathe. And if the scolers that can not their
lessous were greatly to be examined of their maister, lest
they shulde be egerly punisshed: how moche shulde the sin
ners deere then the extreme examining of the souerayn iu
ge. When they haue not studied in the booke of iustice & of
trowthe. Certenly in y appoyntment is examined al thingis
that now be nought. the vniuers synners shal be punisshed
& the seed of felons shal perishe. and to the contrary the iust
peple shal be then in the eternale memory and shal not deere
in any wise any euil accusation. It is written in Ecclesi
astice the xviij chapitre. Make xij Justice afore the
Iugement. This final sentence shal be also geuen by a iu
ge cruelly moued. Whiche in no wise shal moue be appeased
For our lord Ihesus Crist that naturally is now amiable
& meke as a lambe shal appeer then as a lyon right cruel
& greatly moued. And therfore saith Ozer in his xij chapi
tre. It may wel be the wordes of our lord by the couetous
glotons & proude peple at the day of iugement sayng thus
They haue fulfilled them self in their pastures and accu
sed vnto their lordes, and forgoten me / I wole be to them

as a lionesse & as a leopard in the Weye of affirience. I
shal come ageynst them as a she bere, Whiche hath lost her
Whelpes/ and shal breke their Jugementes Within & shal
destrope them like a Lyon. How myght oon remembre a
more cruel thing than by thoes bestes. Our lord shal sey
to the felons þ shal be condempned, as is Writen in Eze
chiel in þ vii chapitre. The conclusion is come/ & now co
meth the ende vpon the, & I shal sende my furour into the
Certeynly fir as the fire brennyng the forestis & the mystis
breke vpon þ mounteynes. Semblably in þ tempest thou
shalt then psecute thy synners & trouble them in thy Ier
And theie thy wrath shal be chased like fire & shal abasshe
the peple in thy anger. It is Writen in Ilaye in þ xxx
chapitre. The name of our lord shal come from right ferre
his fersenesse shal be brennyng & greuous to bere, his lippes
shal be fulfilled With indignacion. and his tonge shal be li
ke a deuoring fire. & his spirit shal be like a brokie renning
ouer the brimkes for to distroy peple and to bryng them to
no thyng. Job toke somtyme this furour in a vision
Whene he seide. Who shal be that buyngz man that shal do
so mekel With the that thou wilt defende me from hell and
hide me till thy furour be past. Certeynly the furour of the
Juge shal be so great theie, that it can not be expressed by
ony wordes nor thought by ony conages. Merely al the iu
gementes and sentences that haue been ageynst & vpon
the humpane lynage sith the begynnynge of the worlde, be
but like a little flame or a sparke in regarde to the furour
of Ihesus Crist. Whiche he shal exercise in the last daye of
Jugement. And how straptely shal he þ is ryen reboune

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and paste vp into heuyn reforme to do iugement / and therfor seith
seint gregory in an omely vpon the word of seint John
euangelist that seint thomas oon of þe xiiij apostoles called
didimus. Which is to say long douting seith thus. My bre
thren & frendes orde your lif your werkes & your condicions
and puruey. for he that is risen meke & amiable shal come
hard & stryke at the day of Jugement / Certaynly at þe day
of examinacion. Which is so greatly to be douted. he shal see
we hym self cleerly among anges & archanges & among
þe twines & dominacions. among the principals & potesta
tes. & al þe shipes shal be moued / & the erthe & the other ele
mentes in þe fere & drede of his seuer. But then afore your
eyen this iuge þe is cause of so greet abassment. and fere &
drede him bothe now and hereafter. To thentent þe when he
shal come. ye shal not see him in fere / but he wel assured he
ought to be dred now to the ende that he shulde not be
douted thenne. Certaynly if oon of you hadde to saye
or allege a cause agayn your enemy and shulde to morowe
psent you to my iugement / perauenture ye wol passe al the
nyght without greet slepe / remembryng your self in greet
payne and thought what thingis myght be alleged agaynst
you. & what ye wolde answer to thobiections / and shulde
drede greatly lest I shulde be sharpe vnto you / & wolde fere
lest it shulde be thought that ye were culpabill / and wolde
serche what I were. and whether I shulde be come. Certayn
ly not long after I haue be man. I shal become wormes
and after wormes powder. Now then if the Jugement of
hym that is but powder is to be dead and hadde in so
greet fere. Why what entencion is it to be thought

that few must be moost deedefull, Whiche is of the Iuges-
ment of the moost grettest & higest mageste. All thes
thinges saide Seint Gregory in the chapitre aforseyde.
Yet is ther som thing more concerning y^e said sentence, that
is to wite, that ther is no puissaunce can resiste it. And as
it is Writen in the booke of sapience in y^e xi chapitre. Who
shal be y^e shal resiste the vertu of thyⁿ arme. I saye also
seyde in his xlvii chapitre. I shal take vengeance on theym
and no man shal resist me. Verely noon shal moue re-
siste it, but nedely al must appere there generally wil they
or not, they shal abide before the angeles y^e sentence of the
souerayne Iuge, Whiche spake by I saye hym self in the
sayde chapitre to the synners that ar to be condemned, &
thus thy shame shal be knowen and thy vyleⁿ reproche shal
be seen. Whereupon I wil take vengeance and shal no man
moue resist hit. Job saide in his ix chapitre. God is he
that in his wrath no man may resist. And as it is Wri-
ten in the booke of Hester the xii chapitre. Fair lord god
king omnipotent all thingis he set vnder thy Jurisdiction
and is non y^e may resist thy wil. Certeyn thou hast made
the skye the erthe & all that is conteyned in the circuyt of
the worlde / thou art lord of al thingis, and is non that
may resist thy wil / This is the greet mighty & puissaunt
lord, of whose gretnesse & myght ther is no nombre nor
ende and he shal deede non be they neuer so myghty. It is
Writen in the booke of Sapiens in the vii chapitre. Our
lord shal deede no body, What so euer he be, for he hath made
bothe greet and smale. It is wode in the Apocalipsa in
the vii chapitre. Our lord shal not deede the gretnesse of

man what so euer he be. The kingis of þe erthe, the princes
of the worlde, the tribunes, the riche, the stronge & all men
as wel bonde as fre, shal hyde them in the caues & among
stones of the wythes, sayng to þe mouerment. sal vpon vs
and hyde vs from the face of him þe sitteth in throne & the
Wrath of the lambe, for the greet day of Ire is come. It is
wode in þe same apocalips in þe xviij chapitre. The kingis
of the erthe shal wepe / & they shal specially compleyn that
haue made fornicacion with Babilon & haue liued in delec
tacions. Wherby they shal see þe smoke of his embrasingis
& shal wil them to be sette for fete of the tormēttes / Certain
as saith seint matthew in his xxiiij chapitre. Ther shal be
then greet tribulacion / and so greet / þe sythens the begyn
nyng of the worlde til now was ther neuer none like. Se
cundly ther is an other thing that aggrogeth the said sentēce
That is to saye / þe ther is no place there for siners to hide
them in. And as seint Anselme said. It shal be then a
thing impossible oon to hyde him / And therfor he saith in
his xxiiij chapitre. Ther shal no tenebres be there nor no
shadowe of dethe that they may hyde thoes that haue doon
inquite. Seint Bernard saith in oon of his sermons
That before the iudicial cheire of Ihesu crist shal they stonde
all naked, that haue stopped their eers to the voyce of consi
seil. Wherfor they shal here the voyce of the Jugement, as
it is before alleged. My right dere brother & frende were
this daye and wolbe cordyally the saide Juge and lord that
shal deme alle thingis / to the intent that thou mayst the
more diligently eschewe alle synnes. And it is wode in

an other place / That in wedyng our lord it Withdraleth
every man from euil wyng. Ther is yet an other thing
Whiche agtrogith this sentence / ther is no place to apele to
ony other / nor space for to fle. To that pnrpose saith the
Psalter. Whither shal I goo bakward from thy spirit / &
how shal I fle bakward from thy face / if I mount vp into
the skye, thou art there / if I descende into hell thou art pre
sent there besides me. And therfor seith our lord of syn
ners by Amos in the xix chapitre. They shal fle, and
ther shal be noon saued of them. If they descende into hell
my hande shal pul them vp from thens. and if they hyde
them in the mounteyne of Carmele / I shal seie them til
I haue put them thens. And if they hyde them in y botom
of the see, I shal sende a dragon Whiche shal deuour them
And if they goo into seruage emongis their enemyes / I
shal sende a swerde Whiche shal sle them. and shal cast myn
eye vpon them in Wrath & not in loue. Job saith in his
x chapitre. Our lord ought to Iuge all thngis, and is
noon that may escape his handes. Certainly I see cleerly
the hande of our lord almyghty Wyl fynde vs ouerall
And therfore saith the Auctour of the chace of the fowle
What wilt thou riche man do, that neuer shalt liue surely
Whither shalt thou retrape the / Whither wilt thou turne
thy body / for thou art not sure here nor ellis Wlter. for
thou styte vp into the skye, or descende into hell. he that hath
dominacion is that cruel and myghty kynge. If thou
goo into the see / that kynge hath gouernaunce there / thou
shalt not moue thence goo no part surely / for thou shalt

be founde euery where. Certeynly thou shalt haue no place
to flee to. nother in thy withe. nor in thy lif. O how wel
comprehended this Elezeas that saide. I wil natheles
quik nor wde from the handes of the almighty. As it is
Written in y^e secunde booke of Machabe the viij chapitre. So
By thies our lordes sayngis it appereth in many maners
that finall Jugement is to be trouted of all. and? shal be
for thaacusacion of diuerse thinges. Whiche must be vio-
lently suffred sustened and born. and? for the iust Reason
that must nedes be yelden singulerly and? generallly of al
thinges. And? for the diffinitif sentence that shal be ther?
pronounced right horribly by the Just Juge. The Remem-
braunce then of thies thinges diligently continued. that
is to seye of the finall Jugement and of the sentence that
shal be geuen there. as it is seide. shal preserue and defende
and? not Without reason euery man from falling into spe-
ne. and eschewe to w cuple to the ende. to come finally to
the glorie With the happy seyntes of Paradyse.

And? thus endeth the secunde parte of this booke diui-
ded? in four parties :::::

Here beginneth the prologue of the thirde parte of the
four last thingis to come

The thirde of þiij last thingis wherof the remem-
brance p̄serueth from sinne is hell or thimfernale
gehenne. And therfor saith Anastasie of seint
anthonie þi heremite / When the deuill tempted him to ony
sinne he remembered the paines of hell due vnto synners
Whiche thought was so enprinted in his herte that finally he
therby quenched the deuill & was deliuered from his temp-
tations & rested free from al sinne. It is to be noted how
touching this matier p̄sent in thingis at principally to be
considered. First the diuerse nomination of þi painful pla-
ces of hell. Secoundly the manifold afflictions of thimfer-
nal ministres. Thirdly the strange & diuerse maners of
the tormēttes of hell of the which in thingis þi remembraunce
p̄fiteth greatly & withdraueth a man from falling to sinne

How hell is named by holy scripture in diuerse wise
The first chapitre of the thirde part principal
It is now first to be declared principally the nomi-
nation of the painful places of hell. Wherfor it
is to be knowen that helle is a place ful of fire &
is so called & infero inferis / That is to saie to here in / for
the soules of sinners be born into it for to suffre paine ther
eternally. And therfor saith Job in his viij chapitre.
He that shal descende into hell shal not come ageyn ne euer
retorne vnto his house. And also hell is oftentimes
called gehenne of fire. The forsaid Seint Gregory in
his fourth booke of his dyalogis saide. Certeinly it must
be beleued þi there is oonly but oon fire in the geheue of hell
but it tormenteth not all sinners after oon maner / for

euery man shal haue payne after the quantite of his gylte
and trespase. Iudocus in the booke of souerayn goodnesse
seith that the fire of y^e gehenne of helle shal shyne & leight
to the dampned folkes in enauncyng of their paynes to then
tent that they may see their owne sorowes, it shal neither
light nor shyne to their consolacion nor geue them cause of
ony wrynging. The payn of thoes y^e be dampned is doubled
by sorowe & paynes that tourmentith the soule and fire that
brenneth y^e body. Of this fire of helle speketh the lawier
saying. The coles shal fall vpon synners whiche shal be
cast into y^e fire hauyng no conforte in their miserie / our
lorde shal tourmente them With his Ire & the fire shal deu-
uour them. Wherefore it is written in Isaie in the ix cha-
pitre. The peple shal be as mette vnto y^e fire, it is also seid
to euery synner in Ezechiel in the xxi chapitre. Thou shalt
be fires mette. In Iheremye the xv chapitre saith our lord
to the dampned folkes. then brasynge fire inferour shal
broil & brenne vpon you all. this fire is of y^e nature that
petuallly it shal been & shal neuer haue neede to be renewed.
It is written in Job the xx chapitre. The fire whiche can
neuer be quenched shal utterly deuour them. O how sore
shal our lordenge hym then vpon the dampned synners
As it is saide in Ecclesiasticus in the vii chapitre. The
fleshe of synners shal haue vengeance by fire. This fire
of the gehenne of helle is different from the materiall fire
principally in iii thinges. First in hysnesse & egernesse
for y^e power of it in brenning is infinite. Wherefor seith seint
Sebastian. When the angel of heuyn wounded hym in the
eye. he seyd that our sensible fire is no more like the fire

of hell then the fire pynted vpon a wall is like our materi-
ale fire. Secoundly in endurynge. For our materiale fire
may be quenched, and so may not that. It is written in
Ilay in the last chapitre. that the fire for sinners shal not
be quenched. Thirdly in wasting. for our sensible materi-
ale fire may consume & wast al thingis as y philophs seith
but the fire infernal may not wast nor consume neither the
body nor the soules of sinners by beynnyng. Job sayth
in his xx chapitre of the synners beynng in hell. He shal
bye full yett now that he hath don & yet he shal not be was-
ted. John Crisostom saith also that our materiale fire
consumeth al thing that is leyd in hit / but the fire of hell
tousmenteth continuellly thoes that be therein / & yet it preser-
ueth them alway in lengthynng their pynes. Therfor it is
said y it is not to be quenched not oonly because it can not
be put out but that it shal not cease to distroy them y shal
come therein. For that cause saith the holy scripture that y
siner shal be clothed With corrupcion not oonly of their lif
but in languissching & tormentes alway comynng. Cer-
teinly no voyce coude expolne nor no word coude expresse the
gretnes of y pynne nor the feruentnes of that fire. Alas
What shal we do therfor then / & What shal we answere for in
hell shal be but grinding of teth, yowling, cryng, & we-
ping in payne / but the pynance is to late / and from all
partes shal comforte and helpe be put away. there shal be
no thynng but augmentacions of pynes. as that fire of
hell is not of nature to deuour. no more is it to geue
no comfortable lycht / It is an obscure fire, and the flam
therof tenebrous. Secoundly hell is called locus inquietus

that is to say, a restless place ever enduring & shal never
have ende. Wherfor it is said in this list y^e there is one place
Which is alway still, that is to witte the centre of the skye
Other be somtyme troubled as mene parties of y^e ayre / sem
blably it may be proved y^e the lowest parte is alwayes in
trouble without rest. And therfor it is called tartarus
For after pap^e tartarus is as myche to say as troubled &
obscure. Certenly y^e worst & tribulacion comyth there spe
cially of iii thingis. First y^e variation of paynes as one
saith y^e water is troubled / When it is now medled with tryn
now with hail, now with snolle, or such stormes Which as
it is sayd, be of al those maners in hell as witnessen pro
phetes sayng. It shal rayn vpon synners bothe fire & brim
ston / & the spirites of tempest shal geue them parte of their
tourmentes. Seculdy of y^e ministers infernal. As it is
Writen in Iheremy y^e xviij chapitre. Thos deuiles that ye
haue serued, nether nyght nor daye shal suffer you in rest
Thirdey of chentercheaunged ayre, as it is Writen in Ilay
in y^e lxviij chapitre. ye shal wepe for sorow & by contricion of
soule holle. In trowth our lord shal answer to al those y^e
so shal holle & ayre, as it is said in Iheremy y^e xxx chapitre
Wherfor criest y^e and holdest thou now by contricion fith
thy sorowe is not to be heled? I haue punished the thus for
thy disliked felonous synnes. Thirdey hell is called a
place right distempred. as Aucturus, that is as mychel
to saye as a thing without a temperance of delite for y^e pay
nes be no thing moderated there / but continue in grete exas
se / of trowth there is therein without mensure excessiue te
nelnes. Whiche is called eternous. as seint Mathewe

saith in his xxij chapitre. We haue example of this in
Exode in the i chapitre by the maniable tenebres that were
somtime in Egypte. O how mychel shal the tenebres of
helle be more grievous than thoes. It is Writen in Job
in the xx chapitre. Alle horrible tenebres shal come on him
Ageren thenne shal the synners saye as it is saide in the
Psalter. They haue cast me into the lowest lake and in
the tenebrous place and in the shadowe of dethe. they haue
logged me in the obscure place as dede fro this world /
Wherfore my soule is angry With me. Semblably it is
Writen in the Lamentacions of Iheremy. They haue
logged me With thoes that be sempiternally dede / there is
therin an excessiue hete. As Job saith in his xiiij chapitre
The hete is great therein. & the cause is that it breketh not
out but is closed in as the hete in an ouen. The Psalter
saith. Whene thou art an angred thou shalt put the syn
ners in an ouen full of fire. Also our lord shal tormente
them With his Wrath. & fire shal deuour them. there is ther
also a right sharpe coole as is Writen in Job in the said
chapitre. It is said the Water of snolle is colder then al o
ther Waters / yet y Waters of helle may not be compared With
of chilling nor coole. And therfor seith Fulgencius in
his pistles. Ther is in hell ij principale maner of tormentes
that is to bite by intolerable coole & by inquencheable hete
It is Writen in y xxiiij chapitre of seint matthew. There
shal be in hell both weeping & coole. certainly the effluacion
of teeris by weeping comith of hete / but the inward sorrowes
is caused by coole. To this purpose Witnesseth Job in the
said xxiiij chapitre. the sinner oupassed With the coole Water.

of snolke: goeth after into the great fyre heates. It is
founde also in a litle booke of the doois of Alexandre the
kyng of Macedon. That when he was for clommed with
the Jffe & with the cold of y^e snolke he wolde goo to y^e fyre
of colis. O how miserable & paynfull shal this trouble be
to thoes that shal not dye nor haue lightnyng in y^e prison
of helle. but be tourmented there infernally. Fourthly
hell is called a noyfull wepyng place: and therfore af-
ter Papie it is named Gheton / that is as myche to sepe
as a place without Joye lackyng all goodnesse. For this
cause saith y^e Comentator Auerops in the iij chapitre of
poetrie. That hell hath a continuell sorowe & wepyng with-
out consolacion. In trowth the dampned folkcs ther bene:
the haue no comfort in the world for y^e orisons & prayers
that been saide in the churche myltant may profite them no-
thing / and from aboue comyth there no helpe to them / ther
fallith on them no misericorde. Wherfore they be in despair
of any grace in tyme comyng and knowe certynly y^e they
without Remedy and not to be quitte out of the prison / &
so they rest sempiternally in wepyng in sorowe and in de-
solacion. It is Writen in the booke of Sapient in the
iij chapitre. That the dampned folkcs shal be vterly in
desolacion. Also the dampned folke seith in the first chapi-
tre of the Tenys of Iheremye. I am cast in desola-
cion & am conuicte into wepyng. It is Writen in Ilaye
in the xxij chapitre. That the Wretched sonnet shal be in
desolacion during y^e workes of workes. Alas alas What
payne is y^e to be endured. O moost cruel payne. O desola-
cion full of al turmentes. & therfore thou may remember

the and printe often in thy herte and mynde thies thinges
abovesaid to thentent / thou may eschewe and Withdraide
the from synne. and ther by haue the moost precious glo
rye and felicia perdurable.

Thou thoes that descende into helle be cruelly punysshed

The secunde chapiere of the thirde parte principal

Nowe to procede folowynge by ordre it resteth to
be expouned how there be many and diuerse afflic
tions geuen by the soldours of helle. Thoes
soldours been to vnderstonde the deuiles. Whiche been tour
mentours and hangemen full abhominable to beholde and
cruell in thair dedis. neuer Wery to tourmente nor to geue
paynes. I say first that thoes deuiles be horrible to beholde.
And therfore they be so paynted in the churche With hideous
and orrible figures. To this purpose it is reade that Where
som tyme a religioⁿ man was lying in his dotor among
his brethren / It happened in a nyght that he cryed orribly
Where thorow all the brethren of his couent resorted vnto
hym / and they founde hym staring & his eyes fixid vpon
a Wall firmly Without moouynge / and wolde answer to
no question that they demaunded hym. he was so moued
With a metuelous feare. and in the morowe his prior came
vnto hym and asked what hym ayled that nyght. and
he answered / He hadde seyn the deuell. And thene it was
questioned hym. What shappe he was of. And he answe
red that his shappe ne mought lightly be descriued, and

said. If ther were here an ouon ful of fire and pondre the
figure of the cruell / I hadde as leef enter into y ouon / as
long to behold on his moost horrible figure. And as seint
Bernard saith in the Psalme of Qui habitat in adi
utorio . O my right wylle brethren What thynke ye / if it
were a thing sittynge , that oon of this princes of tene
bres , that he of so many hyeuous and metelous shapers
shulde come and appere amongis you With his great cru
elte and vnformed tenelous body / What temporale or
spirituale Witte mought susteyne to behold hym . It is
wrote in the booke of Uitis patrum . How ther was somtyme
an auncient man that said . I trowe ther is no ly
uynge Creature , but and he sawe the deuyl in the same
fourme that the dampned Soules see hym . he shoulde no
more lyue after / but shortly shoulde dye . Also Seint
Gregory saith of oon callid Crillorus / Whiche beyng
full felie salde beside hym a greet multitude of Deuelles
Wherfore he cryed full hyeuously after helpe . he turned
hym this waye and that waye . to the intent he shoulde not
see them / but he was so frequently troubled With them in
fere , that right sone he dyed . Certeynely all thoes that
see the deuelles he in suche greet trouble that all men drewe
the sight of them . and not Without Reason / for their
horrible figure tormenteth thoes to deeth that beholde
them . It is Writen in Job the xx chapitre . Horrible
thingis shal goo and come vpon them . And that Seint
Bernard sheweth Whenne he saide . O my soule What fere
shalt thou haue / Whenne thou shalt leue the presens of
alle thingis Wher thou hast Joye / the sight of that

that is agreeable vnto the and all thy familiarite, and
shalt entre allone ferfully into the region, Whiche is to the
vnsolowen. Wher the right terrible and orrible monstres
shal come in great companies aynst the. O how grete a de
formite shal be in thoes orrible deuices that shal appere in
figures of right cruell bestis. And as it is Writen in the
xi chapitre of Sapiens. Because they permitted avarice
as don serpentes and other superflue bestis thou hast sent
them a multitude of dour bestes in vengeance to thencent
that they may knowe wher they haue synned, they to be
tourmented by the same. Certeyn it is not impossible that
the moost myghty hande that hath create & made all the vni
uersall worlde of thyng vnsene, shulde sende a multitude of
fiers bestes of hardy Lyons and other many furious bestis
of diuerse shappes castynge vapours of fire geuynge styn
kyng smokes puttynge out of their eyen sparkis brennyng
of fire, but al thise thynges shulde be to y hurte of sinners
and also the beholdynge myght see them / as it is Writen
in the chapitre aforesaid. Job sayde in his xvi chapitre
My enemy hath beholde me With terrible eyen. He also
saith in his xli chapitre. His loke & beholding is like a
glistering of fire out of his mouth steamynge as it were
brennyng lampes / and popillith as water boiling out of
a pette. Therefore seith a pette that there be thern serpen
tes vomyshynge out of their mouthes brennyng flames With
the Which blastis y sowles of the miserable sinners ben al
prussed. Secandly the sendes be cruell by effete. Where
as it is Writen in Job y xvi chapitre. They are assembled
aynst me, they haue opened their mouthes vpon me

as a rauissynge Lyon, they haue tempted me, they haue mou-
red me and gannynge & felonely shewed me their teeth
Also in Ecclesiasticus in the xxj chapitre is said. Their
teeth be like the teeth of Lyons, Whiche deuour the folles
To this purpose is Writen in the first epistle of saint Pe-
tre the v chapitre. That holle the deuill is like a leynynge
Lyon, Whiche gothe sekynge to deuour som folle. Certain
the deuill shal be appoynted at the last daye for to deuour
synners. It is Writen in Ilaye in the lvi chapitre.
O ye alle bestes of the felde and? Byldrenesse come ye
for to deuour. Iheremy in his xij chapitre saith. Come
ye all besties and? assemble and? make you ready for to de-
uoure. Saint Gregory in his Dialogia telleth ther-
of and? saith. That ther was somtyme a monk not yet
truly monke in dede but so named. Whiche was called
Theodorus. It was right displeasante vnto hym, Whiche
oon spake to hym for his saluacion, he wolde not conly
leue to do good, but it lothed hym to here speke therof. and
as Theodorus was at the article of dede with alle his brethren
of his couent assembled about him in prayers & deuoute ori-
sons that they myght helpe & defende his soule atte departur
from his body, then he began sodenly to crye & With a great
voyce badde them breke of & leue their orisons and prayers &
departe/ for he was gauen vnto an horrible dragon for to be de-
uoured. Whiche he saide for their prayers myght not deuour
hym/ & yet he hadde swallowed his hede/ & prayed them therfor
go thens & pray no more/ but lette hym do that. that he pur-
posed to do. sene he was gauen vnto him/ and the forsaide
Theodorus seid/ Why suffer ye me so long to be in this case

Thenne sayde his brethren vnto hym . What is it that
thou seest / make the figure of the crosse vpon the . To
Whom the sayde Theodorus answered With a lamenta-
ble crie . I wolde feyn blasse me / but I can not for I am
to hardely persecuted and oppressed With the violence of this
Dragon . And Whenne his brethren herde hym seye so
they fell flatte to the erthe With wepyng teeres . and
began ageyn their prayers and orisons deuoutly for the
helpe and redemption of this Theodorus / Whiche sone
after sodenly began to crie With a lowde voyce sayng . I
yelde louyng thankis and grace to god my creatour / for
nolke that Dragon . Whiche shulde haue deuoured me is
driuen and chased away fro me by your good and deuout
prayers and orisons . Also Seint Gregorie telleth an
example in the fourthe booke of his Dialogia that how
in the parties of Anchone in a monastery called Congo-
lathon he fell somtime that there was therein a monk which
was taken for a very holy man meruelously wel disposed
to warde god / But Whene his brethren went that he hadde
fasted he was accustomed secretly to ete . And Whene he
was atte the lastyl of deth . he called generally for alle
his brethren . sayng vnto them . I am deliuered now
vnto a Dragon to be deuoured / Whiche With his taill hath
kynnte to gyde my fete & also my knynges & putteth his hede
into my mouth . & draweth my soule out of my body . and
after he hadde saide thoes wordes he dyed forth withall . Ye
may seme thies wordes be for y condemned sinners which
ben written in Iheremy in the lii chapitre . He hath eten
me like a dragon . This dragon is hideous and grete and

hath vñ hewes & x hornes in the same as it is Writen in the
Apocalips in y^e xiiij chapitre. Ther hath been a great bataile
in the skye so that Seint Michiel & his angel hath fought
With y^e dragon & his angel which might not resist / & fith
their volmes in heuen coude not be solide but were cast down
and so y^e dragon auncient serpent. Which is called the deuill
sathan enforceth him self to make warre vpon the vniuersal
World here. And for that cause is it tro in y^e same chapitre
That harme come to the ethe and to the see / for the de
uill is descended among you With al his great furious an
ger / This deuill hath a metuelous great hate vnto al good
peple. Which disposeth them to take possession in the volme
of heuen / from Whens he was put out & chased into eteter
nal paines. and the more y^e the day of come approacheth the
more tempteth he more cursedly & more forseth him self to
do euil in distroyng of soules. O how great is the Wicked
nesse and the malice of this deuill of hell. Wherof Seint
Bernard talketh in a prose sayng. O how felonowes shal
then this tormētours be. Which shal paine & tourmente syn
ners / how terrible shal their vengeance be in hangyng vices
Wretchednes & sinnes. Certeinly their cruel malice is yet
augmented in diuerse maners. First because they be so in
numerable and of so diuerse sortes. The Psalter saith
Why be thoes so multiplied that tourmenteth me / and
ther be many that deesse them ayenst me. And as it
is Writen in Job in the xix Chapitre. They haue assaged
my Tabernacle about me. It is Writen in Uitis pa
trium. That ther was a good Auncient Man that
saw the deuill enuyronyng the Peple and were as

think as heis þ make long. Wherefore it is saide also in the
Psalter. They haue compassed me as heis be cause they be
many & of grete myght / as The apostle Witnessteth in his
pistle ad the ephesians in þ vij chapitre. Where he calleth them
princes & potestates & gouernours of þ world be cause they
be subtil & myghty to noy folles. The psalter seith. The
strong haue fought my folle. this strength is vnderstande
by the deuiles. It is wrote also of þ strength in Job the
xli chapitre. There is no myght vpon þ erthe to be compa
red With þ. that hath don so that it dredeth no man sauf
hym that seith all thing from aboue & is king ouer all the
children of pride þ deuiles shal earnestfully exerce their myght
in pride to the pumisson of synners & them shal cruelly
tourmente. It is Writen in Ecclesiastic the xxxix chapi
tre. Ther be spirites that be ordeyned to take vengeance &
hath confermed the tormentes in their furour enduringly
till the consummacion of the world. Job seith in his xvi
chapitre. He hath compassed me With his speris & hath not
spared me / but hath hurte my reynes. he hath cast my bolle
to the erthe. and geuen me woundes vpon wounde & this
come shulding ayenst me like a gyand. Thirdey the
malice and cruelty of the duell is comforted & is more gre
uous be cause they ar neuer tery of tormenting. As it is
Writen in the book of Daniel in the iii chapitre. The my
nistres shal not seasse in sturping the fires of the founais
to the causyn of paynes. Therefore saide a wise man.
that there be tormentours. Whiche be more to be lothed then
serpentes. and they be blakke and defourmed and Will
not be leten dolne. And they be neuer tery to do harme

but newly encreasen their malice al day & nyght / and desirously to put soules to payne . and incessantly they ex-
ercise their crueltie more and more . And it is said to all
sinners in Deuteronomy in the xxviii chapitre . Thou
shalt serue for thy enemy Whenne our lord shal sende the
naked vnto him in hunger and thirste and in alle pouer-
te / And these shal the fore woundes encrease perpetually
O how great shal the paynes be there to Damned folkes
Whiche shal last continually in anguish and miserie With-
out intermission lacking peas or rest . It is said of the
sinners in Ezechiel in the vii chapitre . That Whene they
shal fele this anguissious paine they shal desire and requi-
re to haue peas / but these they gete non / for they shal
haue conturbacion and sorowe vpon sorowe . It is written
in Thapocalips the xiiii chapitre . That those that haue
been leese shal therfore haue no rest by daye nor nyght
Then moue the sinners Well say . as it is written in Ilay
in the xxxviii chapitre . I shal not see our lord god in the
luyng lond . nor I shal no more behold any man . that
is inhabitour of rest . Semblable as it is written in Ihe-
remie the xlv chapitre . Alas I am vnhappy . for our
lord hath addid in me sorowe to sorowe / for I can finde no
reste . Sorowe shal be these rest at his bed . and alle
Iniquite shal descende vpon him . Now by this thing is
aboue said it manifestly appeareth how such as descendeth
into hell be punished With many diuerse paynes . & therefor
me thinketh we brethren how it shold be often in your Re-
mebrance to defende you from falling to sinne . Whereby ye
shuld leaue the companie of the happy and blissed scintes

and the celestiale glorie, Whiche is perdurable and shal
Dure world withouten ende

THow there be many condicions of tormentes encreasynge
the paynes of Helle

The thirde chapitre of the thirde part principal

IN ow resteth to declare the thirde parte of this ma-
tier, Whiche is in shewyng the condicion of thim;
fernale tourmentes. Whiche be full diuerse. Cer-
teyne there be sondery condicions that specially encrease by
ocasions the paynes of helle. **T**he first is, bitternesse
Weppynge, gradyng of teeth, compleynynge, the perpe-
tuel wthe, paynfull languissynge in despayre / and the
Wrath and blampynge of the creatour of all thingis With
other many tourmentes and paynes innumerable to be re-
cited, Whiche doubtles shal be wel felt and vnderstonde
there by sinners / as it appereth in diuerse places of holy
scripture, and as it is Writen in Clapocalips in the xviij
chapitre. They haue eten their tonges for greet sorow and
haue blassemed the god of heuen for their anguisshe
and their woundes. **S**aint Gregory saith that he that is
condempned to the tormentes findeth more paine there then
can be supposid or thought. **S**aint Iherom saith that the
force of the sorow in hell shal be so greet that it can not
adrece his corage / but as the force of the said sorow wil
constrayne. Certeyn the sinner shal say then as is Writen
in Iheremye in the viij chapitre. My wo encreaseth

in sorrowe vpon sorrowe. The egiuernes of the paynes of
hell shal be so great that sinners shal hate and dispraise life
Which vniuersally is delited & With a breyng & fire Wylle
to fynde deth. Which euery man wolde flee. As it is Writen
in Thapocalips in the ix chapitre. A day shal come that
men shal desire & Wylle for deth. and shal not haue it/ they
shal requyre deth & it shal flee away fro them. In trouthe
our lord Witnesseth þe egiuernes of the paynes of hell in The
remy in the ix chapitre/ Where he seith. I shal feed my peple
With absinth. comely named Worme Wode the Whiche is a
bitter herbe/ & I shal geue them to drinke galle. Wherby is
signified the bitterness of the tormentes of hell. It is also
þe this egiuernes was wel considered by a yong man Which
was deliciouly nourished/ Neuerthelesse he entred into the
orde of prochers/ and Wher he hadde been in the saide orde a
Whyle/ there came a man from his kynnsfolkes to admonish
hym to departe thence or he were professed. shewyng hym how
deliciouly he hadde ben brought vp. and therefore he myght
not susteine the dures paynes & troubles pertainyng to the
saide orde. The yong man answered. I haue entred into
this orde knowyng wel that I was voluptuously nourished
and myght not wel suffice. But I remember wel that þe
troubles paynes of hell shal be importable. Wherfore I hadde
leue susteyne the litle payn of this orde. then the paynes
Which are incomparable. For Job seith in his vii chapitre
The snowe shal fall vpon them þe shal see the litle myse
This consideration moued an hermitte called pier to en-
terprise a marvelous penance. Which he accomplished. as
seint gregory sheweth in the iiii booke of his dialogis this

hermite dyed by a sickness / & yet after his death his soule
was restored ageyn to his body. Also Suint Gregory
saith. that ther was somtime a monk borne of Ireland
called piers / this monk affirmed how he had seyn y greuous
tormetes of hell / the innumerable painful places & flames
of fire. & tolde how he had seyn there certeyn mighty men
of this world honged vp in the saide flames. And he seide
as he was brought for to be cast in : soonly appered an
angel clothed al in white. Which saued hym and bade him
go thens and attentifly to remember how he shulde lue
from thens forthward to kepe him out of the danger of the
paines. After that he had herd that voice he reuiued and
came to hym self liuel and liuel. and shewed vnto his bre
thren that all the thingis y he had seled & seyn. and from
that day forthward he vsed & liued a blessed lif in fasting &
doyng penaunce / so y by his confusacion after it myght del
seme the paynes of hell as to be deed. The secūd condicion
encreaseng the paynes of hell is y multipliyng of the tour
mentes there. In certeyn they be immuable. And as the
psalter saith. The paines. Whiche be without nombre haue
enuirownd & beclipped me. It is Writen in deutronomy
the xxxij chapitre. I shal assemble many diuerse paynes
vpon them. & I shal accomplish or spend the schot of my
arowes in them. and as it is Writen in Ilaye y v chapitre
His arrowes be ful sharp & all his bowes ar bent. our lord
hath many arrowes in his quiver / Which he hath not yet shot
forth / but after the Iugement he shal smyte all sinners
With them. Thies arrowes ar the diuerse paines of hell
Where as sinners shal be then tormeted in many manes. the

Plawter seith. The awlles of the myghty. That is to
saye of our lord he shalpe amonges the colles of desolacion.
Our lord saith in Deutronomy y xxij chapitre. I shal
embraie myn awlles in their blow, my swerd shal deuour
their flesh / they shal prish by famyne, & the birdes shal
strangle them With a full bitter morsel. I shal sende apens
them the teeth of Wilde bestis With y furour of thoes that
rampe & deuours vpon the erthe. Ouerhard the swerd shal
destroie them / and y inward fere and wete shal waste them
Off this multitude of paynes spekech Seint Gregorie
in the viij chapitre of Seint Mathewe / sayng. They
shal be cast out into thuttermeste tenebres, y is to say helles
Where shalke an vnsuffrable colde, an vnquencheable fere,
an immortale worm, an intollerable stinche, a dethecnesse ma
niabie, & an orrible vision of duels thwassing & beting, a
confusion of sinners, a sepacion of all ioyes. And therfor
said a Wise man / that hell is a mortifying pit ful & accom
plished With alle paynes & miseries. The psalter seith. I
shal crime brimston vpon sinners & the spirites of tempestis
Whiche be part of y sorowes & tormentis of hell. And that
sayng is to be noted by cause y there be many other parties
of tormentes impossible to be expessed, al y euer be true spo
ken of y pines of hell is a ful litle thing in regarde of the
grette inferne multitude of them. But to thentent that the
multiplicacion of these pines may be y more expessely de
clared. It is also to be noted how dāpned folles shal be ful
of a ll miseries & sorowes / for they shal eu haue weping eyen
grinding of their teeth, stinche in their noses wailing in
their throates fere in their eies, burning of fia in all their

members, & therein shal be bounden hande & foot. So shal the
Wretched sinner descending into helle shal be fulfilled With
alle tormentes. It is Writen in Job the xv chap itre of
the dampned man how tribulacion shal holde him, and an
guish shal empyne him. And in y xiiij chapitre of Ilay
How all mennys hertes shal be abashed & ferd for the sor-
wes and toraions that shal holde him hauing the payne y
Women suffer traueling of chylde. echon shal sorowe vpon
his neigbourgh, and their beopled faces shal affraye eue-
ryche other. Therfore Baruch saide in his vj chapitre
Their faces be blackened With smoke / for the faces of all
sinners shal be brought to the likenesse of a coloure pot / as
it is Writen in Joel the ii chapitre. Also it is saide in
Ecclesiastic the xlviij chapitre. The pines of a Woman
traueling shal come vnto them. The same also is Writen
in Oze the xiiij chapitre. So as it appereth ther be many
scorges and fleyes in hell for to be sinners ther With
Certaynely the dampned soule shal moue saie With the
Psalter. The sorowes of death haue compassed me / and the
paynes of hell haue bounden me. It saith. It hath compas-
sed me for this cause. For it is to him a Vestiment or
coting of malediction / Whiche shal be bothe Within
hym and Without hym. O What Vestiment shal this be
that shal be bounden With so paynfull thredes / and thores
Without nombre / Whiche can neuer be vndoone nor taken
away / For With an immortale string it shal be insep-
rably bounden vnto the spinner. This shal be a sore and
a biting Vestiment to be suffered. This is the Vestiment
that is Writen of in Ilaye in the thertenth Chapitre

sayng. Thy testiment shal be woemes. The consideration
of these manifold paynes troubled & called Dauid from
synne & caused hym to be penitent. And therfore he saide to
our lord How many sore tribulacions hast thou sent me / &
thou converted hast truiued me. The confessions also
of these forsaide paynes moued sometime an hermit for to
take vpon hym a right sharpe penfull lif. Whiche he ledde
in his hermitage / as is wrote in *Vitis patrum*. It was
axed of him. Why he wolde so see him self. And he an-
swered. All the labour of my lif is not sufficient to be
compared to oon of the dayes of tormentes that he ordeigne
ned and reserued for sinners in time to come. Beda the
Reith be in his Writting of Englande / how that in the ty-
me of yong Constantine ther dyed a knyght about the
yeres of our lord eght hundred & vi. Whiche knyght trui-
ued / and after for the paynes that he hadde seen / he fledde
into an hermitage. as it is wrote in *Vitis patrum*. and
he made hym a litle hous by a Riuer side. In the Whiche
Riuer he wolde come often times al clothed in the Wynter
time / and wolde suffer his clothes to frese vnto his flesh
and thenne after he wolde lepe into a bayn as hot as hit
was possible to hym to suffer. And this lyf he ledde vnto
his dethe. And whanne folkes sawe hym do so / they
blamed hym therfore / and he sayde to them. If ye hadde
seen that I haue seen / ye wolde do as I do / and rather
more. Seint Gregory sayeth. The visyon of the
paynes of helle is the moost excellent moeyning that can
be to penance and contricion. The thirde condicion en-
creasynge the paynes of helle / is the surtlesynghesse therof.

It is Writen in the booke of sapience y^e iiiith chapitre. Our
lorde shal moule them / That is to vnderstande / sinners
after they shal fal from their worship among them that be
sempiternally ded. Seint Matthew saith the xxvth chapi
tre. They be thos / that shal goo into tormentes. In
Judith the xvth chapitre is read. That our lorde shal sende
wormes of fier agens their fleish / that they may brenne
and yet lyue and fele the paynes for euer. To that pur
pose spekethe Ilaye in his last chapitre thus. Their wor
mes shal not dye / nother their fier quenche. And therfor
saith our lord in Deutronomy in the xxxth chapitre. The
fier is kindled with my furour and shal brene into the lo
west part of helle / and that shal be perpetuelly and ende
lessly. Ilaye in his xxxth chapitre saith. O Whiche of
vs shal moule suffer and endure the deuoring fier / Who
shal moule be among those / that shal be brente sempiter
nally. In the xxxth chapitre of the same Ilaye is saide
The grounde where they shal dwelle shal be conuerted into
brennyng piche nyght and day / and shal not quenche / and
the smoke shal be from generacion to genacion vpon them
during the world of worldes. It is Writen in thapocalips
in the ixth chapitre. The deuil shal be sent into the lake of
fier and of sulphur and brimston. Where the euill best and
the false prophete shal be tourmented nyght and day in the
world of worldes. And he that shal not be fouden in the
booke of lif / shal be sent into y^e lake of fier there forto dwell
in the shadowe of deth / where is noon oore / but sempiter
nall horour and sorowe. It is Writen in Job the xth chapi
tw. and also seint Gregory saith in his moralis a right

horrible words. That is to witte. Therie shal the miserable
synners suffer a great payne With a great fear / a great flar
me With a darkenesse / and without death / an ende
Without finishyng / for that death shal euer liue. and that
ende shal begynne alwaye ageyn & that faulter shal neuer
faile. And a Poete sheweth how that miserable death can
not dye nor finishe. but semeth alway that it begynneth
and reneweth wepmis and languissingis. Petre de
bloys saide in a pistle. There shal be non orde of ony ma
ner of tormentes nother sparing. but endlesly the paynes
shal renewe & begynne ageyn. we can not dye there / for
it shal be alway permanent and neuer cessing to thentens
that the condemned soules may miserably alwaye encrease
in their paynes & sorowes and be nourished in eternal death
The Plawter seyth. They be casten into helle as shepe. &
we feede them. Nowe therie these synners haue their
feeding of death: What shal be their drink: Hieremie What
is written in deutronomii in the xxxij chapitre. The bur
ging of the grape and y vine that they shal haue. shal be
aifil and galle of dragons. and the kynem of the Adder
called aspe. Whiche is inuincible. O wherwith shal the
synners be nourished. seest thou not how they be perpetually
tormented With the moost cruell death / they shal liue then
in dying. and shal be we liuyng. Seint Bernard
saith in a booke that he sent vnto pope Eugeny. The byr
ting worme. and the liuyng death I growe and feede
greatly. I drede to falle into the handes of the death. that
euer lyueth. and of the lif that neuer dyeth. Seint
Gregory seith. That the felon synners shal dye of

immortall wth. O good lord etern al Why hast thou suffred
me to contrarie thy Will and Werke myn owne sorowe. Why
helpest thou not me out of synne. Wherby I myghte escape
this perpetuel wthe. O how happy o how blissed shal he be y
shal not be sold nor smouged With y filthes of synne. &
that hath not trippled him in the sensuale voluptacions of
this transitorie worlde nor in temporale vanities. Certayn
I am feerd that we miserable synners haue erred from the
Waye of lif / and that the light of Justice hath not shined
vpon vs. We haue not folowed the Wayes of our lord.
but haue taken the vnhappy Wayes of miquite and perdition
It is Writen in Irlayn in the xlix chapitre. We haue la-
boured in vayne & for nought we haue wasted al our strength
What hath our pride auailed vs. What hath proufited our
pompe and the vanite of the riches of this worlde. What
be we amended by our Jewelles, or precieus garnementes
by our delicious meates and drinks, our glotomes, our
lawbmingis and yole disportes. Now What auantageth vs
all thinges. Wherin we haue vayne, vnproufably, and
dampnably spent our tyme. Alas alas. We haue lost and
passed our dayes Without fruit, and may be likend to Wers
then a donghil / and all thoes thinges be past. but our
Wretchednesse shal remaine to our eternal tormentes. Our
lord shal saye to euery dampned soule / as is Writen in
Job in the ix chapitre. He shal suffer tormentes & pines
after the multitude of his Wicked operations, and in the
xviij chapitre of thapocalips is Writen. As moche as he
hath glorified hym self in delites and plaisers: as moche
torment and pme shal be geuen hym therfore to remaine

ether eternally. Now is it not a great folye for the riche
or anyn pleasur of this world or any other miserable thing
a man to submitte him to perpetual tormēttes bothe of his
body & of his soule. John crisostom saith in his booke ti
tled of the reparacion of defaultes. What continuance of le
cherie & space of delectacions wilt thou compare to y semp
ternal paynes. Now take that y live C year in delectacions
sette thereto an other C & yet C. & after y ten hundred if
thou wilt. yet what comparison is this to thetermite. May
not all the tyme of our bodily lif. though we entended neu
so voluptuously be resembled vnto a dreem of the night in
regarde of the sempiternale lif. Is ther ony persone that
oughte wil to haue oon playfant and delectable night in
dreemes / and therefore to finde the sempiternale paynes / and
so change for a playfant dreem so litle enduring / to haue
the paynes of hell. Which be perpetuel. What shal we speke
of this playfir. or of these paynes. The playfirs passe
lightly away. and the paynes must remayne euerlesting
ly. Now take it / that the tyme and the space of the play
firs and of the paynes were egale. Is ther ony that
oughte to be so mad or so folysshe / as to chese for to haue
for oon daye of playfir here a daye of dampnation in hell
Remember how that oon houre of bodily sciencesse in this
world putteth a waye alle playfir for the sayson. Fight
so Remembraunce how the perpetuell paynes oughte to resist
apene alle synnes. O how great tourment and payne shal
be to the dampned soules / their euerlestyng dampnation
and perpetuell dethe is so harde and so sore / that I wote
not how / that I coude expresse hit greuously I now.

for certainly it can not be sufficiently spoken / conceived in
mynde nor comprehended in herte. Now take we, that there
were a peece of metall as great as might be comprehended
withinne the concavite of the vniuersall sphere. and euery yere
ther shulde be taken from hit a litle peece like a greyn. and
so consequently til it were all brought to no thing: shulde
not the eternite be finished by that time. and the dampned
soules deliuered out of their paynes. I answer and saye
you nay / for the perpetuite shal be there but at the begyn-
nyng / there can be no proportion in a thyng infinite. as
Aristotle the philosophre saith in his vniuersall booke of his
physikes. Certainly if dampned soules mighten knowe
and vnderstande that they shulde be deliuered out of thir
tolerable paynes of hell assone / as the saide peece of metall
were so wasted and goon / as is aboue saide / yet they might
haue hope of their Redemption ayens that saison. and haue
som maner of confort / knowing that their tormentes
shulde sometime taken ende. yet the yeres wolde be incompre-
hensible and innumerable. Now surely oon of the greatest
paynes is the desolacion and default of hope euer to be rede-
med and deliuered out of the eternall tormentes. For as
it is written in Ilay the xxxiij chapitre. The sinner shal
be in desolacion tyme and worde withouten ende. It is
written in the booke of Eremie the thirde chapitre. My
ende and my hope in god is perished. Iheremy in his xvj
chapitre askieth. Why is my sorowe made imperpetuel and
my woundes in desperation. Wherunto is answered in the
iij chapitre of the Proverbia. That while the felon sinner
is oones woe. there is thenne noon hope to be hadde.

Entende & remember this all ye that be forgetters of oure
lord / lest that this moost cruel and sorowfull place of
helle shallose you / from Whens ye may neuer be puld
out . So now ye may see cleerly . how the Watched syn-
ner can not be redeemed out of helle . Wherefore my right
Dere frendes I amoneste and require you / here that Ye
membraunce be in your myndes . and conceiue wel the
ample of the peece of metall aboue specified . And now tell
me What thou felist . and What thyne owne herte doeth and
ingeth in this matier . I Wene certainly thy discretion Wole
geue theaunto credence . for trulle it is / & to trowth by Reas-
son thou must needs applie . Also letthink the of the diuise
prouinces of londres & ymagine euery Region of them Con-
sider the sees the Riueres / and the poudes . Encluse in
thy mynde the circuite of the world . and goo euery where
therof . Flye vp into the ayer / and thence descende into
the lowest parte of therthe . and of all this thinke in thy
mynde . thou hast made an hool substance and ymagine
and extende how great a thing this shulde be / and yf hit
myghte not be consumed by tract of tyme . and thence
telle me What thou thinkest of thisfemite paynes of sinners
Whether shulde be longe enduring the consumynge of the
same substance / or the relesynge of the perdurable paynes
I twolve thou wilt agre / that ther can no thyng be com-
pared to a perpetuite . Wherefore We ought all in our cora-
gis timorously to tremble and fere it . Now Who is he
that dreath hit not . Who is he . that abasseth not
therof . Who is he . that hadde not leuer abyde the consu-
myng of the forsaide substance . than the tyme of eternite

Take this saide substance and this tyme of etermite be col-
lected vpon thy herte, and thou shalt fynde it aproufiable
thing & greatly to thy auantage. For if thou wilt not
correcte ande wrooke thy self from thy synnes by the loue
that thou owest to be vnto god. Yet the mirour ande re-
membraunce of thintollerable ande infernite paynes shulde
wrooke, sequester & withdraue the from synnes. O lord
god that this perdurable payne is to be eschewed ande dreade
Ande verpynge we ought to remember oure synnes by
greate contricion, that we myght thereby come to the euales-
ting saluacion. So hert afore hath he shewed the narecing
of thinfurnal paynes / and how they may neuer cesse nor fi-
nisse. Whiche was well considered by oon somtime callid
Fullon of Mercelles. Whiche was in his dayes an ex-
cellent Jougular al abandoned ande giuen to the vauities
of the world. In a daye he lethought hym of the pynes
of helle ande of the etermite therof, ande remembered in his
herte. If he were compelled to lye in a fauce and a softer
bed wel hanged ande plaisantly dressed ande for no necessite
might departe out of it / Yet al were it neuer so delicious, it
coude not lye in his power continuallly to endure hit
Ande thereupon remembered hym how he shulde then moue
fusteigne thintollerable perpetuell pynes of helle, Whiche
at languetuse ande from thens none may departe. This
forsaide Fullon considering that / left all his vaine
worldly delites ande made him self a monque, ande sithen
was archibishop of Tholouse / Where he liued ande gui-
de hym right holily in the seruice of our lord. The consi-
deracion of the perpetuell pynes of helle shulde endure ande

comforte every gode soule to fight & resist mightily agens
his goostly enemy / for if the fende conquesse and ouerco-
me hym, he may be sure to lye therfore Without greet Pen-
itance and grace in the sempiternale paynes of helle
And therfore for Ihesus sake With alle your myght fight
and resist viguorously agens the cruell enemy of alle
mankind, Whiche dooth nought but lyath in a wyte for to
serunge vs alle to dampnacion. Egelippus saith in his
book of the destruction of Jewys. How that oon
of the great capitaynes of Kyng Alexandre kyng chief
of an hoost, saide on a tyme an innumerable armee coming
agens hym to fight With hym. And Whenne his peple
saide them come / they disposed them to ete and drinke
for to make them of the more bodily myght and put therein
their trust. This goode capitayne seying that they yaff
more hope to their bodily strengthes, than to the power of
hym / Whom alle other myghtes can not resist / sayde in
this wyse. O ye noble and worthy men, late vs dyne
now to gode, for we be like to souper this nyght in Helle
alle in a compaignie. This peple heying these wordes to
eschewe that they souper, put their affiaunce in our lord
and set on / and fought so viguorously, that they With
Triumphe and Honour ouercome their Enemyes. Con-
sidering that Remembraunce of the paynes of Helle
shulde withdrawe vs from worldly Delites. Hit is
wrote in Uitis Patrum. How there was an auncient
man / that sayde. Whenne a woman wole weene her
Chylde and make hit to lothe the swetenesse of hire
Milke, she wole put vpon her pappes heed a litle mustarde

in som other bitter thing. Wherie the child seletth th at/ it
Withdraeth and putteth away his appetit from the sweet
milk. So semblably the soure Remembraunce of the per-
petuelle tormentes and paynes of helle ought to reuoke
a man from alle the wayne Delicatations of this Wretched
worlde. Job saith in his vij chapitre. May not a man
taste of a thing, Whiche shulde cause hym the right bitter
Deth. That is to saye / the paynes perpetuell. Prosper
saith. In this present lif the temporall delices be full plai-
sant/ and the tribulacions ful bitter. But Who is he that
shulde not gladly suffer tribulacions in this lif for fea of
the sempiternal paynes of helle. And Who is he that
ought not to dispise the deliaouse plaisiers of this worlde
for to haue the moost happy Joye of everlesting blys. It
is saide also in the Legende of seint John Euangelist
That riche and myghty folkes were conuerted by his
predicacon. and relinquished alle their worldly riches
Yet they salve after some. that were their seruauntes wised
in the flating glorie and fortune of this worlde. Where-
fore they repented them. that they hadde lost alle their
goodes so. Whiche thing Seint John vnderstood by
the holy goost/ and prayed vnto our lorde for their salua-
cion. and theie our lorde changed certaine peeces of tym-
ber vnto fyn golde. and harde flinte stoonces vnto preci-
ouse Iewelles. and so they were restored vnto gretter
tresour and riches. than euer they hadde lost for our lordes
salie. Thanne it happened. that Seint John reuiued
from deeth a pongly man/ Which shewed vnto thoes folkes
theternal glorie. that they hadde lost for the riches of this

Worlde / and how the paynes of hell doe but abyde them.
Whiche the folkes here and vnderstood that / they were so
abasshed / and in so great feare / that forth With all they mis
prayed / despised / and refused / all worldly richesse and
delices / and wilfully returned vnto their povertie for
their saluacion . It is wrytten in Uitis patrum . How ther
was somtyme a yong freer that saide vnto a fader of his
orde . I am shewful and lery to sitte al day thus still
in my celle . To Whom this good fader answered . thou hast
not seen nor vnderstande the tormentes that he to come in
hell . Whiche shal be perpetuelly enduring / & therfor if thou
pryncer that wel in thy hert / though thy celle were full
of wormes / thou shouldest not grouge / but woldest abide in
hit patiently forto eschewe these perourable paynes . For
euery synner muste endure theternale tormentes of helle
or the right sharpe paynes of purgatorie / or elles he must
do and suffer suffisante penance in this worlde . Therfor
What vnhappy creature is he that is so blinde and so haltered
With vnguarce and lack of Reason / that had not leuer suf
fer here suffisante penance than in helle to be tourmentedy
and punished withouten ende . Ildore saith . Thinke
in thy hert alle the schenisses and paines of this worlde
alle the bitteresses and sorowes What so euer they be . com
parynge them distynctely With the gehenne of hell / and
thou shalt moue wel knowe that alle paynes here be in re
garde as no thing vnto those . Seint Bernard sayth
in a Epistle . Thou needest to wake on nyghtes / to faste
and to labour With thy hands . But remembryng the
perpetuell flames all that ought to be but light vnto the

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Catharine all solitarie life is to be comforted by that Remem-
braunce. And if thou knellest the extreme discussing of
alle Iole wordes, silence shulde displease the no thing
Seynt Austyne in a sermon sayth. How delectable
thoughtes cause ofte humayne nature to be conquered and
ouercomen With the delites and the Reluptuouse concupis-
cence of this worlde / Whiche escheue alle labours, and
ape nought but playfirs, and folowe alwayes delectaci-
ons. But Whenne that thoughtes falle to Remembraunce
of the necessite and daungerous last Iugement With
theternale paynes. What other for feere of those tormen-
tes / or somtyme for hope of the moost riche Rewarde hit
moeueth a man from alle the passions of his playfirs
and voluntarily to rise vpe in Batayll agens them eu-
tendynge to haue victorie vpon his first delectable vaine
playfance thoughtes. Abacuk sayth desirously in his in-
chapitre. Rotynnesse Will entre into my boones / and
springue vndre me in my lpf by cause I shulde reſte me
the day of tribulacion. Beholde here my right deere
frendes how fructuouse and how hoolſom is the Remem-
braunce of thinfernal paynes. The Psalter sayth.
Spynners they be transported into Helle. Wherefore
by goode meditations euery man in his lpf entende to the
resistence of that daungia. Or ellis they must liuynge
dye perpetually. It is wode how he is curiously happy /
that beholdeth the dyepe tenebres. That is to say. To re-
gyſter in his herte the infernale tormentes, and that With
a continuale remembraunce in contemplacion to frequente
that sure memory. Now me thinketh I haue sufficiently

Shew you the manifold maniers of the diuerse paynes
of helle . and howailable and to what pousie groweth
the memoriale Remembraunce thereof . O mortal man
Be hairewour . What folie . and What faulte is in the / Whiche
it lyeth in thy fre arbitrement to haue Ioyes euerslasting
and Willyngly castest thy self into the infernall tormen
tes and paynes . from Whens noon may retorne / but
hence there in fure World without ende

And thus endeth the thirde parte of this Actes
Dauided in four parties

partie of the four laste thingis . Whiche he forto come
And here beginneth the prologue vpon the fourth

This thirde part of the four last thingis Which
he forto come . Wherof soueraynely the Remem
braunce Withdrawith a man from synne / Is
the mynde of the euerlasting celestiale Glorie

And if a man refreygne hym self from mourneur or from
ony criminale cause for feere of losyng of his honour or tem
porale goodes . how moche more ought he refreygne . drede &
eschewe alle sinnefull operacions / Wherby he myght lese the
moost blissful sempiternale Joyes . Sent Austyn saith
in a booke of his confessions . There is a Joye . Whiche
is not to be gyven to the felon sinners / but to those . that
of their fre Will loue and? worshipp the lord? god . and?
thou thy self art that Joye . For this cause it is Writen
in the first Epistle ad Corinthios the vij chapitre . The
felon synners shal not possesse the Kyngdom of heuen / but
shal confusedly be put therefrom / as the vile glotons and
dissonnest folkes be chased? out of thempour his courte
and not suffer to sitte among? kingis & princes at their ex
cellent and solemne tables . And Callidore seith y every
man is put & cast from the deite after the quantite of his
synnes . And certeynly his casting fro . is mesured after
the delectacions that he hath had? in them . Now shulde
not thenne every creature eschewe to do sinne . and? haue
hit in abhymnacion as a mortale thing? / knowyng? that
therby is lost the celestiale eternale Glorie . O What shal
I pour wretche barin of knowlych saye / or how shal I
talke of this Glorie incomprehensible . Certeynly there
was neuer Eye . that sawe / nor Eare . that herde / nor
Herte . that thought the Joye . that god hath ordeyned?

for those that he toucheth. As is written in the first Epistle
ad corinthios the seavente chapiter. Therefore what shal I
now more saye or write, in this letter I am as soon born
blinde that disputeth in colours hauing no confidence to
my selfe other proper witte. But therefore I muste referre my
selfe to the testimonies of scripture / by the which I wol
speke / It is to be noted, howe allie it in the heuently glorie
there be innumerable thingis playnely appoyning the ioye
and felicity therof. Yet I wol specially shewe howe it is
to be recomended for thre thingis. The first / for the souerayne
and excellent cleanness therof. Secoundly / for the
the moost habundance of the goodnesse that be therein
And thirdly for the most blisful ioye therof p[er]durable
enduring. The beaute therof. nor the cleanness can not
be mesured. The infinite goodnesse can not be esteemed
Nor the eternall ioye can not be compared nor sufficiently
praised. Of these in thinges I shal trauaile briefly by
order in this last parte :

Thus endeth the prologue of the fourth and the last
parte of this booke :

Howe the Royalme and kingdom of heu[n] is praised
for his beaute and cleanness

f Yest the kingdom of heuen is to be recomended for
the souerayne beaute & clernesse therof . as it is
Written in the booke of Sapience the v chapitre
Wherin it is callid the Forame of Beaute . The Psalter
saith . Lord? I haue loued the beaute of thy? hous . It
is also Written in Ezechiel the xii chapitre . I shal be happy
yf the Reliques of my seedes may see the clernesse of Irlm
Wherof the gates be made of Saphires and emeralldes
and other precious stones . The ciruite of the Walles With
faire brighte stones / and? all the places paved? With fyn
gold? . It is Written in the Apocalips the xxi chapitre
That cite Was made of fyn gold? pure and? clene as glas
The fondement of Walles enourned With alle precious sto
nes . The iuelue gates shal haue iuelue Margarites . &
the stetes of the Cite shal be of fyn gold? shynnyng as
brighte as glas . The tempell is not yet spoken of . Cer
tainely almyghty God? is the tempell therof / and? the
Lambe is the light . The forsaide Cite hath no neede of the
Sonne . nor of the Mone to lighte hit With all . For the
clernesse of oure Lord? shal Illumine hit . and? the
Lambe shal be the lanterne . and? the peple shal moke
Walke by that clernesse . It is also wode in the xxi Cha
pitte of Chapocalips . It shal neuer be nyght there
Wherfore there nedeth no candell nor lanterne / nor light
of the sonne . For the brightnesse of our lord shal lighte
and? illumine them enduringly World? Withouten ende
Whiche saynyng may wel accorde With that . that is Wri
ten in Ihaue the ly chapitre . Thou shalt haue thenno no
need of the shynnyng of the sonne / nor Resplendissing? of

the more . For our lorde shal lighte and illumine the sem-
piternally. In trouth he is a glas without ony spot and a
light illumining euerclastingly . As it is Writen in the
book of Sapiens the vii chapitre. Also our lorde shal be
the Resplendishing of glorie. As is Writen to the Hebre-
ws in the first chapitre . Whiche resplendishing shal be an
hool light . Abacuk in his third chapitre saith of this re-
splendishing alle the seintes shal take in the Royallme of
heuen clernesse and sempiternal light . Wherwith all they
shal reioyse them incessantly in great felicity . It is also
Writen in the booke of Iugis the v chapitre . Those that
loue the . shal shine and resplende . as the sonne doth in
his rising . Also is Writen in the book of Sapiens the
third chapitre. How those that be Juste shal shine in their
fades Royallme like the sonne . O lorde sempiternal ground
of all Vertu / how good and how gloriouse is thy Royallme
and how ought thy tabernacles to be beloued . how great is
thy beaute / how habundante is thy Resplendishing in thy
cite / how merueilleuse is the brighte clernesse therof . and
how souerayne is the sweetnesse of thy celestial contraye
For this cause saith Seint Austyn in his booke of fre
arbitrement . So greet is the beaute of Justice . so great
is the sweetnesse of thy eternal light / That yf it were
not expedient to delite therein but oon our of a daye forth
haue that Joye onely . The innumerable dayes of this
present lif full habundance of alle temporall goodes ought
therefore reasonable to be misprised and forborne . Nothe-
withstandynge it is not vnreasonably spoliou / nor without a
great gwynde . that better is to be oon daye in that court

than a . M . in this world. O celestial Iherlm. O shi
nyng hous ful of all brightnesse I wissh my pilgrimage
to reche vnto the / & to be possessed in the by him that made
bothe the and me. And therfor saith Seint Bernard in
in his thirde booke vpon the Gospel Nullus est angelus
Gabriel. O how glorious is the Royalme of heuen. The
kingis haue assembled them in a mont. that is to vndre
stande / to loue prayse & glorifie him that is king aboue all
kingis & lord ou all lordes. In the resplendissing contem
placion of Whom y iust peple shal shine as the sonne in the
wyame of their fader. To this purpose saith y psalter thou
shalt replenish me with gladnes in thy face. Job saith al
so in y xxxij chapitre. his face shal be seen in greet ioyeful
gladnes. All those shal beholde & haue sight of y most swete
visage / that haue trewely serued our lord & saueour Ihesu
crist in humilite of herte in good laboure & vertuous werkis
Ilay saith in his xxxij chapitre. they shal see the king of
kingis in his greet beaute. O how blissful / o how agreeable
o how swete & how happy shal be y beholding of our saueour
Ihu crist to those y haue pfaictly loued him. Certeinly they
shal moue ioyefully say as is writen in abacuk the iij chapi
tre. I shal reioyse me in our lord & disporte me in Ihu crist
my god. O how greetly shal those reioyse them y shal be ful
fild with y celestial ioyes / & what gladnes shal they haue y
shal be illumined with y vision of y resplendissing face of
our lord god / The which ioye & gladnes shal be pmanent
and abiding world without ende

How the celestial wyame is to be comended for the
goodnesse that is ther in

The Royalme of heuyn is secondly recomended for
thabundante goodnesse therof. Seint Austyn
saith in his booke de ciuitate dei. That, that god
hath ordeigned for those that he loueth, may not be donly
atteigned by hope Without it be comprised With charite &
so it may wel be atteigned. The rewards of the happy sin-
ners can not be nombred nor estiemed. Thabundance therof
is Without ende & is so precieus, þ it can not be sufficiencly
preysed. Of the superhabundante riche goodnesse of this
celestial Royalme is Writen in Dentonomy in the viij
chapitre thus. Our lord god shal lede the in a good con-
tray, Which is indelled With Waters, With fontayns, With
springes, With feltes, With montayns. Out of the Which
shal come flodes & riueres. He shal lede the also into a
lande/ Where groweth Wheat, barley, and vynes. and? Where
growe figues & appeles, grayns and olifs, oyl and honey
and? there Without any necessite thou shalt ete thy bread
With habudance of all goodes. Now certain this is a right
comodious contray fulfilled With Sweetenes / this is the
contray, to the Whiche Were sent the sones of Adam. As
is Writen in the booke of Iugis the xvij chapitre / Whiche
saide at their Returne. We haue seen a comodiouse plentis-
full contray right riche / Wole ye not mispryse it nor cesse
We not / but late vs god take possession therof. For there
is no labour / and? our lord shal gyue vs awoyn therein
Wherby We shal haue noon necessite nor lack. For there
is no thing that enoyeth, and? alle good delectacions be
there. Seint Austyn saith that theternale beatitudo and
Wel be specially in also thinges. That is to Witte, In

the absence of all evil and in the presence of all Well. Now
if thou wilt are me/ What thing is he in heuen. I can an-
swer the non other Wise, but all thing that is good, is
there / and all thing that is nought can neuer come ther
And therfore seith Seint Gregory There is no good
thing desired nor lackied there / nother there is ony thing
Withine hit, that hurteth or enopeth. It is Written in the
last chapitre of Thappocalips. They shal no more haue
honger nor thirst, nor the soile nor the hets shal no more
hurt them. For the lambe of god, Whiche sitteth in the
middle of the trone shal gouerne & bringe them to the fon-
taine of the Water of lif. And more is folowynge in the
same chapitre he seith. Shewe me the flore the riuer of
the Water of lif. Who hath thirst, come and drinke / Who
wile haue of that Water of lif come and take it. And he
that hath of that Water, shal neuer be thirsty. as it is Wri-
ten in the Gospel of seint John in the iiij chapitre. O
how happy and how blessed is that contray / Where god shal
be al thing in all thing / and Where is no pouerte, nor lack
of ony thing / that is good. This contray is the celestia-
l pasture, Wherein shal ned no thing to be wisshed. For in
this pasture shal our lorde buyte and fede his deere louers
Whom he wile keepe perpetually. Therefore seith our lorde
in Ezechiel the xxxiii chapitre. I shal put them into their
contrayes and fede them in the montaynes of Israhell
Now certainly the happy seintes of heuen be Well fedde With
the substance of the souerayne trouth, Whiche is to them a ful-
fructuouse pasture. be it While they enter in contemplacion
of the diuinite / or in considering the grace of the humanite

And in bothe these they shal finde cause to be satiate & fed
With delectacions. And they shal fele the fruit of souverain
Sweetnesse. And as the Psalter saith. He hath giuen the
thy fill of the fine fatnesse of y flour of the Wheate. The
fatnesse of y flour of the Wheate is delectacion of Sweetnes
caused by the loue of god. Of the Whiche flour of Wheate
by the same loue mote my soule be fulfilled / & therin I shall
reste in theeternale iopouse sure at dayes Weyng gone &
neu to drie. There is now shewed how good is this contray
Wherin the happy men shal be fed, Whiche is so fruitful and
plentiuouse. Certeynly this is the contray of lif. In the
Whiche We must hope to see the goodnesse of our lord. The
Psalter saith. We shal all be fulfilled With the goodes of
thyng hous. Now What be the goodes / that sametes shal be
fulfilled With. but oonly the grace of thimcomprehensible
glorie. Seint Bernard saith in a sermon of the Sedi
cacion. The Resonnable Soule made after thymage of
god may wel be occupied With all other thingis / but it may
not be all fulfilled. Certeynly he comprehending god may
not be fulfilled With lesse thyng than god. We shal not
oonly be fulfilled With this vnexcitable glorie. but also we
shall be dronke and assotted theron. It is wrote in Thre
mye the xxxi chapitre. I shall make dronke the folles of
the priestes of grace. that shal be at the greet souper Which
is ordeigned for good folles. He shal sette and administre
them mete of glorie / and giue them drink of metaculouse
ioye and Sweetnes. Therin it shal be saide to those that shal
ete there / as is Writen in the Canticles the v chapitre
My right de frendes. Ete and drinke and make you

dronken. In Ilay the xxij chapitre also is Writen Make
you dronken / but not With Wyne. and Wherwith theie shal
they make them dronken. With Joye and With gladnesse
and With felicity. and With many maners of the celestiale
glorie. O good lord. god eternal. hold swetely shal thy
good and trewe seruauntes be dronken With the plentiuous
nesse of thy house / and With the voluptuousnesse of the
For in the is the fontayne of lif. the fontayne of beatitude
and of glorie permanent and neuer failling. Certeinly al
swetenesse belongeth to thy house. It is the house of our
lord. the cite of god / Whiche is ful of al riches. and
resplendished With alle goodes. Therefore saith Ilay in
his xxij chapitre. Thy eyes shal see Iherusalem full
habundant of all goodes. The great multitude of the copi
ous habundance of the thinges before saide of this cite shal
not hoolly satisfie to calle be thyre / but also right speci
ally the restful multitude of this peas. Wherin those. that
be happy. shal delite them enheriting that contrey aboue spe
cified. The same Ilay saith in his lvi chapitre. Ye shal
passe out in Joye. and shal be brought into peas. O hold
grate shal the habundance of this peas be in Iherusalem
Wherin it shal remaine perpetuelly Without ony verre.
Ilay yet saith in the ix and xxij chapitres. My peple shal
be in the beaute of peas / and in the tabernacles of confidence
and in the riche habundance of feste. Also Ezechiel saith
in the xii chapitre. O Iherusalem Cite of god. happely
blissed be those that loue the / and trioupe them in thy peas
It is in Ezechiel the xii chapitre. The seintes see in the
vision of peas / there is ioye & peas With peas / Which is so

precious. that it surmounteth. and is by yonde all humane
vnderstanding. Now then he that wole be participable of
so greet a Joye and was With the sayntis eternally an
happie in heuen / he muste leme now to suffer humbly and
haue patience here a while in erthe. For as it is written in
a booke callid Aurora drawn out of the Bible. By souf
france is wonnen that moost noble rest. and ther is noon
so wise that can wyse that was / but oonly it is had by
travail and suffring of tribulacions and pynes patient
ly in this mortall world 29

How the Royame of heuen is prayd and lauded for
the Joye and blis that is therein euerlastingly

The thirde chapitre of the last parte

Thirde the Royame and Kingdome of god is to
be recomended for the great Joye and gladnes
that is therein eternally enduring. And ther
upon saith Sente Gregory in an Omelie. Who
hath that tongue. that can suffisantly declare and ex
presse the Joyes of that souerayne Cite. Or who hath cou
uenably the vnderstanding to comprehend / how greet
those Joyes be to the companyes of Angeles / and to the
happy soules. And how inestimable is that moost blis
full eternall Joye and glorie in beholdynge the visage of
our lord god hauing no maner of trouble ne feare of deathe
but liue in wyshing them of that moost precious yfite
of grace. Which shal euer be permanent and without corrup
cion. Certaine that Royame that Cite of our lord must

be vnderstande Iherusalem / Whiche Iherlm is moost
continuously plentifully & blessedly edified . O cite of ci
tees / Whiche is so abundantly ful of blissful ioyes to the
happy soules loued be thou . It is written in Ilay the last
chapitre . Reioyse you with Iherlm and disporte you in
her to thende . y pe may knowe & be fulfilled and fedde with
the paye of consolacion . and that ye may be abundant in
all maners with the delectacions of that glorie . Of the
Whiche immeasurable felicity & glorie of that noble cite speaketh
Saint austyn in his booke of the cite of our lord sayng
O how great shal the felicity be there / Where shal be nother
payne . nor harme . nor wele . nor good thing hidde . but en
tending wholly vnto the louynges and prayngis of our
lord . It is written in Ilay in the lviij chapitre . There
was neuer eye . that sawe without the that ioye / Whiche y
hast ordeigned to them that abide the / nor more great glad
nesse can be . than y thou wilt giue those that thou louest
Whiche they shal possesse perpetually . It is witten in the same
Ilaye the xxxv chapitre . They shal come into syon and
alle louynges & sempiternal ioyes vpon their bedes . The
Psalter saith . Our lord hath knowen the dayes of those
that be pure and not smouged . and their heritage shal be
perpetuelle . It is written in Ezechij the xij chapitre Lord
thou art right greatly eternal . and thy Royalme is in all
worldes . Saint Austyn saith in his booke of the cite of
our lord . We shal be vnderstanding and shal see . prepe
and loue our lord . This shal be in thende . Whiche is
withouten ende . Now what shulde we desire to be our ende
but to serche and seeke the wayes to atteigne the comyng

into þe wyame. Wherin ioyes haue non ende. Which wyame
is the wyame of all þe worldes. & certainly the power & lord
ship is vpon al genacions. Tobie saith in the xiiij chapi-
tre. Blessed be our lord. Which hath so high raised Iheru-
salem to the tent. that his wyame be aboue in the world of worl-
des. O how glorious is the wyame. Wherin the blessed
saintes trioupe them With Ihesu Crist. and they cladd as
in white aulkes folowe al wayes the same. Now of this
world to come spekeþ seint austyne in his booke of the
late bishopp vertues & vices sayng. The loue of this present
world is departed from me. for ther is no creature / but he
must nedes finisse and dye here. Hit al othe wise of
the loue of the world. that is to come. In the whiche
alle be so vniuersed. that they can neuer dye after them
And therein is noon aduersite. no trouble / non anguiss
no payne. no disease enoyng. nor verpnesse / but therein
reignen sempiternale Joyes. The Psalter saith. The
Just folkes eten and drinken. and trioupen them in the
presens of our lord deliting them in gladnesse. And all
sorowes and waypingis flieth from them. It is writen in
Echapcalips the xxi chapietre. Our lord shall dye the
teeres of their eyes. More ouer / there shall be there no we-
pyng / cryng. sorow. nor deth. for all that shall pas-
sed before. I say saith in his xxv chapietre. Our lord shall
take away the teeres of every face / and shall take away the
reprouys of his peple in every lond. And then the folkes
shall saye. There is our lord god. Whom we haue abiden
Whiche shall saue vs / we haue susteigned and suffered
for hym. And therefore we trioupe vs with and by him

in saluacion. O how great shal be that ioyeful gladnesse to
thoes that shal be glorified not oonly in soule / but also in
body. It is Writen in Ilay the lyj chapitre. They shal
be double possessed in their lande. And in the Prouerbia
the last chapitre is Writen. All his familiere household
seruauntes shal be cladd double. That is to Wite With the
aulkes. that oon is the body. Whiche they now possede. tho
ther the soule / and they shal not haue oonly ioye of their
owen propre good vertues. but also singularly of the meri
tes of the happy seintes. Our lord saith in Iheremy the
xxxiij chapitre. I shal inhabite them assuredly / and
they shal be my peple. I shal be their god. and shal giue
them an herte and a soule. not oonly by the vniite of sub
stance. but by the bonde of charite. Beholde me right dere
frendes. If the soule of a martir. of a confessor. of a
virgin and yours be all oones. Consequently it semeth
that ye shal trioupe you in their Joyes. and that your
soules shal be semblable unto thapostles or any other samtes
Suint Gregory seith how charite shal be so plentiueusly
there that. that wele. Whiche he hath not for hym self. he
shal trioupe in seynge an other to haue it. Certeinly those
merueilleuse and manifold Joyes can neuer entre mannis
herte here. and there euery herte shal be replemished and
fulfild With them. For Withinne and Without. aboue
and beneath. and in euery parte the happy soules shal mer
uelously trioupe them. In thimwarde parte by the purenes
of their consciences. In the outwarde parte by the glorifi
ying of their bodies. In the lower parte by the renoueling
beauties of the heuens and of the creatures there. In the

higheste parte by the cleere and visible sighte of our lord
god. And in alle other partes by the ioyeful and delecta-
ble compaignie of all the sayntes of heuyn. Now trewely
ther is no man, that can ymagine or thinke the greatnes
of the Ioyes that be there. For we can telle the wrynging of
inhabitanter in heuyn wrynging there amonge thangeles
of our lord god perpetuelly. It is Writen in the Gospel
of seint Mathew in the xxiij chapitre. Entre thou into the
ioye of thy lord. entre thy self into that ioye, and With al
thy herte entre therein. Of those immeasurable quantites
of the celestiale ioyes spekieth Seint bernard in his booke
of meditations. There gladnesse hath all thing in possessi-
on. therein all festinges be possesseid/ and the man accompa-
nied With angeles shal remayne there perpetuelly Without
hauiing any maner fleshly infirmitie. There is infirmitie in
pensenes. there is sempiternale beatitude. & after that oon
is there to receiue it. he shal remayne therein routably. there
is rest Without labour. peas & frendship Without enye. qui-
etenes & surete Without dangier. & the most playfant swet-
nesse in the vision of our lord god. Seint bernard saith
The ioyes and swetnes of y contray is so greet. that if a
man were therein but oonly the space of an houre all the ioyes
& delectacions of this present lif mighte comparably be
Reason be misprayed. & all ioyes swetnes & beauties that
coude be thought & had here. be but pained bitternesses & fil-
thes in regarde of those/ right as the might & souerayn of our
lord god ordereth and surmounteth all other worldly thingis
O good lord god. What haue I Willed to haue in this erthe
Whiche in heuyn alle thingis shulde be moche more desired.

than any golde here, gold, filuer, or any precious stooness
Now what shal I more saye of this contray and holy Cite
of Iherusalem. Where in the streets is songen incessant
ly Alleluya With ioyouse & swete melodious tunes. as is
Written in Ezechiel the xiiij chapitre. It is red also in Ilay
the li chapitre. All ioye & gladnes shal be founden in that
contray With actions of graces & voyces of louingis & all
shal say in his temple/ louing/ honour & glorie be to y lord
And therfore the voyces of gladnesse & helthe shal folwe in
the tabernacles of iust folkes. In y cite of our lord folwe
continuelly thorgones of the saintis. Which haue vtraly for
yeten the tribulacions, paines, labours, & Wretchednesses
of this world vsing & enioying y celestial blis. O how swete
ly, how playfantly & how clerly singe those in delasol that
before haue wept in gamoth & in aw. Of this cite spekerth
seint Anstyn in his booke of meditacions sayng. O cite
Which is a celestiale hous & a sure contray conteigning all
thing, y may cause delectacion. Ther is inhabiting of rest
The peple is there Without murmur or grouge. O how ma
any glorious thingis be saide of this cite. inhabitation of
our lord is in y as in a thing enioying all good thingis/
Ther is peas, pite, holite, clernes, light, vertu, honeste, glo
rie, reste, louing, loue, good concord, ioye, sweteness, blis
& poudable lif. Of all those & the poudable lif shal y happy
folkes be certaine & sure Without any lesing therof. Ilay
saith in his xxxij chapitre Ther shal be surete for euer. Eze
chiel saith in his xxxviij chapitre They shal inhabite ferme
ly in eternite Without any maner of feer. It is red in the
puerbes of salomon in the first chapitre. he that hath wel

beliend. That wste without fere and enioye in habundance
Seint Austyn saith. That theternale fure enourneeth
and fulfilleth the beatitudes of all the celestiale goodnesse
Where if that sempiternite shulde faile / all the other celestiale
goodnesse be they naues so swete. shulde be the lesse
to be praysed. Seint John saith in his xviij chapitre In
assuringe vs / there is no man. that shal byrue you your
Joye. O hous of our lord. Cite of the grete king. how
innumerable and how grete be thy eternal Joyes With
the manifold gladnesse of those happy soules. that be en
habited With the. Now surely lord they be wel blisset that
be inhabited in thy hous in louing the during the worlde
of wordes. Who is he hauing an hool Remembraunce that
is so ignorant. that he thinketh not. that all the com
paignie of heuen loueth the not diuinely in heuen. The as
surance of this perpetuel celestiale Joye and gladnesse may
be vnderstande in that / that it is compared vnto the olifue
tree. As Ozer saith in his xiiij chapitre. His glorie shal
be like an olifue tree / Whiche is and continueth grene Win
ter and somer. Of this eternal glorie saith also John
crisostom in his booke of the Reparacon of the sal of man
How grete shal the voluptuousnesse be / how grete shal the
Joye and gladnesse be to the soule to be With Ihesu Criste
retorned to his propre generacion & assuredly and vndoub
tely to beholde and see our lord. The greatnesse nor the
quantite of that ioyeful blys can not be told nor waited
for oon reioyseth him not onely of that lile and playsee
that he vseth and hath presently in ouer / but moche more
by cause he may be sure. Those Joyes playfiers and blys

shal neuer admyssh nor ende. Lo who is he y^e shal be parti-
ner to that ioye / Whiche is endles. Certain it is ordeigned
for all folkes. lordes & other shal reioyse them in the glori
of our lord / y^e haue folowed his traces in this world. Wher
by they shal regne With him glorified worshipped & crowned
eternally in heuen. O my right welbeloued brethren / hold
greatly shal ye reioyse you / if ye be transported vnto that
eternale glorie. Certain ye shal saye thene in crying & syn-
gung as it is Writen in Ilay the lyj chapitre. I glad &
ioyeful shal reioyse me in our lord / and my soule shal be
merry in my god. by cause he hath clad me With the vesti-
ment of saluacion. Of trouth as it is Writen in Job y^e
xxij chapitre. Thou shalt be habundant thene in the delec-
tacion of the most mighty lord / & shalt lifte vp thy euen
towarde god / & the light shal shine in thy wayes. Of this
light is Writen in Ecclesiastico the xi chapitre. It is a de-
lectable light to see y^e sonne. that is to vnderstande Ihu crist
Which to knowe & behold pcurably passeth & surmounteth al
the ioyes of this world. and is no meruail. for y^e knowe
lich & vision is the fode glorie & lif sempiternale of y^e happy
saints. Seint John saith in his xviij chapitre / eternale
lif is this / to knowe y^e fool & ray god & Ihu crist / Whom
thou sendest down into this erthe for our redemption. Now
then he that may obeygne & come to that blissful knowlich
after diuine lecture and to see god face to face / that shal be
the most excellent ioye & a springyng of all ioyeful glad-
nesses. Seint Bernard saith in his sermon. Verailly
that is a trewe & a souerain ioye / Which is conceiued and
had not oonly by oon creature. but also by the creatour

and maker of all creatures, Whiche ioye thou shalt haue
Whē he shal shew the his face. Wherfor the prophete desiring
ly saide. Lord I requier the / late me see thy gracious face
ful of all ioye & gladnesse. Alas my delectacion is prolon
ged from me til I may haue þe great wele, and til I may
be drawen vnto god my saueour. I shal shew thee might &
doye. Certeinly the vision by the Whiche our lord is seen
face to face is in þe thirde heuen, and if it might be saide / it
is the paradise of. M. heuen. Wher in þe fontayne of cleer
water is seen by the happy lif. I say saith in his ly chap
ter. Thou shalt see then the face of our lord, and shalt be
habundant in delectacions and ioyes sempiternally. O how
good art thou lord of Israel to them, that haue rightful
herites / Whiche wole yue them so great, so riche, and so play
sante ioyes. My right dere brethren ye her gladly speke
of these delectacions & ioyes, and take playser therein. Ne
uerthelesse ye ought not to be ignorant to vnderstande
that the blessed seintes come neuer to these ioyes, but by
great pines & labours. Seint Gregory saith in his
Omely. The greatnesse of the rewardes yueth me courage
and my labours ought not to feare me. for oon may neuer
atteigne to the great rewardes but by great labours. That
noble precheur seint Howl in the secunde epistle to thoma
the the secunde chapitre saith. How that there shal be non
crowned, but suche as haue manfully foughten. Verily
euery man shal waine his Rewardes. Whiche shal be after
his labours. Ther be diuers that wole not liue well / and
yet they desire to dye well. They may knowe the wyse of
seintes is ful precious in the presens of our lord / they may

And he also þ. When our lord hath younreste to his follores
they shal dwelle in his heritaige pmanently by cause they
haue be those that alwayes haue folowed him in resisting
temptacions. Many of you wolde regne With Ihesu Crist
but ye wolde suffer no thing for his sake. Balaam ari
lus Was such oon/ for in considering the castel of the chil
dren of Israel he entended the hauing of the eternale beati
tude / and saide in him self. Die my folle as iust folkies
die / & be my last thingis semblable vnto theirs. he delited
greatly their glorious ende/ but he grouged to take their la
bours & paynes. Wherby they hadde deserued the glorie eter
nale. O god lord Ihesu We wolde gladly regne With the
Melitcheles We wol not labour nor be participable to thy suf
frances. Thou chasest miserie & pouerte. & We haue taken
vs vnto voluptuousnesse & delectacions/ Thou hast taken
vpon the & suffered bitternesse & sharpenesse to thy body / &
We haue chosen & folowed our sensuale plaisirs. Saint ber
nard said. The sone of god is born / to Whoes wil Was
granted al þ might please him. He chose to be born in the
moost grieuouse tyme/ & the blissid little babe born of a poure
moder vnnethauing clothes to wrappe & coure it in the
crible Carcely Ihus crist. Whiche neuer is deceiued chace
that that moost molested & grieued his flesh So theie it
is best. Sweetest and moost profitable to chese the hardest
paine in this world. And who so euer amonesteth or re
cheth other wise don oughte to be ware of him and yue
him litle credence. It Was done promised by Ihu a litle
childe that coude reuerse the euill and chese the good
The euill Was the voluptuose playfir of the body / and


the good had the pain & affliction therof. A trouth this
childe is the sone of god / Which chose thafflictions & upre-
ued and forsook the voluptuous plaisures. As saint Ber-
nard saide. O right we childe. thou hast chosen from thy
beginning her corporeale afflictions. & in suffrance hast en-
tered into thy glorie. Whiche was properly thy own. & we
lyuing in delectacions wolde entre into that glorie. Wherin
we be but strangers and not digne to come thide. but by
thy grace. Ther aynes speieth Saint Austyn / saying
If it haue behoued Ihesu crist lord & king / Whos name is
aboue alle names to haue suffered & thereby hath entered into
his eternal glorie. What hope or trust shal we haue to come
thide without suffrance. sithen we be strangers. & can haue
none entre there but by hym. O how foolish & how hard hearted
we be to trust in trioung vs in this world & after to reigne
with Ihu crist in heuen. he entered therein al naked. yet was
he therein lord. and we wolde entre therein yf we be al charged
with superfluous garnementis with riches of golde & siluer
and precious stones. He entered therein chaste & fasting. &
thou wilt entre therein ful of glotomie & lecherie. He sped
vpon yf crosse for to rede the / that deliciously slepest in thy
bed. Shulde then the seruaut haue yf the master hadde not
and wolde not bye it. as he do. Certinly nay. and me
thinketh. it were a thing to vnraisonable. Hachene now
What a Poete saith. The lord hath set vpon the crosse
shal not the seruaut do the same: Now be your crosse for
he hath born his. Taste of the vinegre / as he do. The
truemer nor the ease of yf seruaut shulde not be more than
that of the lord. If yf wilt folow him. thou must ensue

his tormentes / and holde for certaine, thou canst not come
in heuyn by delites & playfirs. And therefore Whene þy shalt
paye vnto our lord thy dette of naturall dette Whiche thou
owest vnto him / fle voluptuousenes, breke thy delites, re-
fraine thy flesh / & dye theſe in the loue of Iheſu Crift.
Saint Iheronim ſaith in a piſtle þe ſent vnto Iulian
how it was a great difficulcie and a thing as impoſſible a
man to vſe & haue the welthe and playfirs of this world
pure / & alſo of that to come / and þe filling of his belly
here ſhulde ſeue his ſoule / & that he ſhulde from delites and
playfirs here / go to delites & playfirs there, and þe ſhulde
appere glorified in bothe worldes. He ſaith alſo in an other
place, that it is impoſſible a man to be habundant in world-
ly riches / and enſue Ihu crift. For nature wole not that
two contraires be medled togyther. Certainly we may not
bothe be ſeruauntes vnto god & to the deuill. Other I am
deceiued, or in theſe they ſhal be begyled, þe beleueth it not
Thinke how þe riches of this world torne to neceſſities
in thother world. the dāpned diuers etc & dranke & liued de-
liciouſly ſwering precious garnemētes here. but Whē he was
de / becauſe he wold not beleue moſes, he apperied his de-
faulces & felt them wel Whē he was in þe tormētes of hell
Saint bernard ſhewed this alſo by a ſpeeche þe was betwix
crift & ſaint petre. Wher he ſaide thus abraham ſaide to the
fale riche gſoton / Thou haſt had many greet welthes in thy
lif, & the lepre hath ſuffred many paynes / but now he is in
ioye & conſolacion / and thou art in paine & torment euer
leſting. What ſhal we more ſaye. After that we ende ſo
muſt we be iuged, Weppynge is the extreme of ioye & ye may

not haue Joye in this world by aduersitee, but by Dutie
for ye may haue theuerlasting Joye. Certaine it is mani
feste / þ this worldy goodes be not true goodes, neither
they be true, that so accept them. The sentence of Sala
mon is iuste. His sentence is / that it is better to be in þ
house of lamentacion, than in the house of worldy felicitie
For those that in their lif haue waxed worldy pros
perities, shal after therfore be tormentyd. & for trieging
in their consolacions her is ordeigned them a sempiternal
paine. What may be thought of those, that haue her so great
multitude of solaces and plaisiers. Doubtes no thing
but afflictions and sorowes. Consequently those, that re
ceigne the plaisiers and solaces of this world, that not
withstanding, the vniuersall tormentes and sorowes re
mayne vnto them. They haue taken vnto them the cor
gis of Wretches, and alle suche as their corages be ledde
by their good angesles / despise and refuse the goodes of this
present lif / & chose to suffer penance therein. Wherby they
attayne the goodes of our lord with all solace. Saint
Bernard seith. Lett the soule theie remene to be in con
solacion her in this valleie of tere miseres and sorowes
for tormentes and pines shal come vnto those, that remi
ue here their ioyes and solaces. Now theie despise and
despise those transitory vanities, & flee the worldy delecta
cions & Joyes, and be ware / that thou glorifie not thy self
but in the crosse of our lord Ihesu Crist. Peter de blois
Wroote vnto a King of Engeland vpon the booke of Job
Wemst thou, that oon may haue Joye in this present lif
and also in that, that is to come? Nay. Without his ioye

he be sprunged? With bitternesse and sorowe. Thou art
deuined to presume to haue perfect Joye both here & there
to vse this world and take the delites therof / and neuerthe
lesse to obteigne the riches of the glorie celestiale / and to
ioye With Ihesu crist. Harkene more / What is saide in the
Gospel by the riche man. Whiche was tormented in the
fire of helle that desired a droppe of water for the refreishing
of his tongue. It was answered him. Thou hast receyued
the welthe of the world / & Lazar the poore. therfor he hath
now delectacion & ioye / and thou art in the poore & torment
The said Petre de bloys saide. We myght wel repute &
calle fooles the holy kingis and prophetes. thapostles. the
martirs. the confessours. and the delicate & tendre virgynes
Whiche all haue misprysed and fled from the worldly
richesses / and haue offered & taken them to the tribulacions
and shamous dethe for the loue of Ihesu crist. If they
myght haue obteigned by voluptuose delectacions the Jo
yes of heuyn. Whiche they haue not gouden but by anguyes
and poore in this worlde. Verily frendes. What so euer be
saide beleue firmly and holde for certeyne. Ye shal neuer
entre heuyn / but by the wayes. that the disciples of Ihesu
Crist haue taught you. That is to witte. by tribulacions
by good wordes. good werkes. and good faith. And What
haue the disciples taught. haue they not shewed vs to liue
soberly and iustly and to retygne With al our power humi
lity. charite. patience. constance and all other vertues. To
mispryse the world & alle the parties therof / to fflye riches
ses and delectacions / to do penance / and viguerously to
wryse in tribulacions. Now do then semblably after them

and their doctrine / and ye shal live for ever eternally. He
ye of constancie comiges in alle your anguishes and la-
bours having hope in the help of our lord, and he shal
soone helpe and relieue you. Labour manfully as good
knyghtes with Ihesu Crist, and be not in your self
saying. Our labours be great, & be so feble, that finally
we may not persevere in this purpose. Recomforte your
self, and hearken well the wordes of Saint Gregory
saying. There oughte no tyme be thought long, nor any
labour great / Wherby is gotten the glorie eternale. John
Crisostom saide upon the gospel of saint Mathew. If
one er he have begonne his Journey, thinke the waye labo-
riouse / he ought to be thought stouthefull / if the perikule
walkes of the see be thought easy and sure to the masons
by the delectacion, that they have to their othen profit for
winning of temporale goodes thereupon. Semblably the
stormes frostes and wyndes to the labourers of therthe
for their winning / the woundes and strokes to the good
knyghtes and champpons for their honour and auantai-
ge. If all thies be thought easy / moche more payne ought
to be taken without feling any grouge for the recovery of
the celestiaall kyngdom / Whiche is ordeigned for the reward
of them that wole deserve hit. Take noon heed of the payn-
full lyf here. but behold wher it wole lede the. Take re-
gard to the playfant lyf here. but remember how soone it
wole faile the. Truly / ye may wel thinke / that the
royame of heven is no thing appertinent unto sluggardes
nor the eternale beatitude ordeigned to wachles & ydle folkes

 As Pope Iohn saide in a sermon. And the Gospel of
seint Matthew saith the xi chapitre. The Royallme of he-
uen is wonnen in suffring of force & violence in this world
And it may wel be beleued. for Ihesus crist saide. that suf-
fring of violence getteth it. A poete saide. Your luyng
must be sharpe. your labour painfull. & your clothing grie-
uouse/ and so must all your other thingis be here. if ye wole
be logged there aboue in heuen. This may appere manifest
ly vnto you. Also in thames of thapostles the xiij chapitre
is written. How our entree into heuen must be by many tri-
bulacions. O how wel was it vnderstande by Seint Au-
styn/ That oon may not entree the blys of heuen but by tri-
bulacion & paine in this worlde. For he saide. A my soule
if we shulde alweyes supporte and susteine tormentes and
paines here/ and also suffer by a longe space the gehenne of
helle / to thende that we might thereby surely see our lorde
Ihesu crist in his glorie and be accompanied With his seintis
Now were it not an excellent digne thing to haue so greet
a wile/ as to be partiners to so perfaite a glorie. Petre de
bloys saide. My membres faile me by age. & be enfebled
by fastingis. and broken With labours / and I melle With
teares of myn eyes. But if al my brayn and the mary of
my bones were conuerted into teares/ yet were it not suffi-
sant passion in this present tyme in comparaisoun to atteigne
therby the glorie to come. Whiche shalbe shewed vnto vs
If a man knowe what thing he is / and what it is of him
and of god. he wolde thinke that suffring of. M. wethes
for his sake were but as no thing. Beholde now how good
& how proufitable it is to suffer paine for our lordes sake

Sustaine it then gladly & endure it benignely taking an
exaple by mortuours & theyre condempned to death which wol
de greatly trioupe them self. if they might by the kitting of
of oon of their eies haue their liues sauedy. Reioyse your
self semblably in greet gladnes. for in wyng of a litle pe
nauce here ye may escape & exclude the death of your soules &
winne thoternale ioye. Then y man that art mortall suf
fro forto attaigne the lif that is ppetuell / sucht pime as y
woldest endure forto saue thy self temporale. which is inort
taine & of litle enduring. To this purpose it is Writen in
Ecclesiastice the vij chapitre. Thou shalt a litle laboure
and here in this world is the littenesse of pnaunce. and
thou shalt soone etc and winne the generacion therof. that
is to vnderstande the frutes of the glorie / which be en
gendred with the labour of pnaunce. It is Writen in the
book of sapience the iij chapitre. Ye that be wery of a litle
yea Dispose you wel / and your Remuneracion and reward
shal be right greet. Saint Efram saide. My right de
and belouedy brethren / the labour of our mstitution is
but litle / and the Rest is greet. our affliction dureth
not longe / but oure Retribucion / that is to Wite / the de
lites of Paradyse. The Joye and gladnesse there shal
endure world withouten ende. The wise man saide in
Ecclesiastes the last chapitre. Beholde how litle I haue
laboured. and I haue founde for me greet Rest. By the re
asouns aboue Writen it appeareth manifestly / that though
oure labours here be but litle and good / our Rewards in
heuen may be greet and many. for the Joyes there are im
possible to be comprehended or declared by vs. for there was

naues ethely herte . that coude ymagine the playfirs therof
nor to ony comparison eye coude see / nor eue here the delectaci
ons melodies and swetnesses that be there . and the good
nesses whys can not here directly be sauoured nor felt / but
it may wel be surely thought / that all that euer is felt de
lectable or good in this present worlde is but as the Resplen
disshing and a shadowe of the goodnesse of heuen . Whiche
we ought to take as an alleatiff desiring to come to the ori
ginall and to teke therof / and to haue parte of that moost
preciousse blys / Whiche is our enheritaunce . Now in conclus
ding finally it may appere by grete euidence and inuincible
raisons . that the four last thingis aboue alleiged . Whiche
is to wite . the bodily dethe / the daye of Iugement / the
geherne of helle / and the glorie of paradys defenden and
withdraue from synne in many maners suche / as haue
the same four last thinges withouten obliuion in a conti
nuall Remembraunce . Wherby they attempne and edifie
their soules to remaine eternally in the moost gloriouse
blys of heuen . And wherby ony falle to synne . it is by
cause they haue not the saide four thingis cordially enprin
ted in their myndes . And alas nor the suffraunce of our
lord . Ther be to felde that consider and wise the sayd
four last thingis . Many there be that thinke to lyue longe
and to repente them in their eage . and therby appeyse the
Iuge / and fle the daungier of helle . And in that hope
liue in delectacions and Iolnesse . And yet after they
thinke to possede heuen eternally . O What presumptuose
folye is hit to beleue and truste therto . That argument
concludeth not . but maketh and decreieth alle suche / as

have hope to consume therein. Therefore is perillous to your
saluacion / as ye shal perish and dye in your finnes to your
damnacion. It is written in Ecclesiastes the iiij chapter
If he do no prouidence, he shal falle in the hands of our
lord, and not into the hands of man. Alas now who
is he, that sufficiently bekeyleth his synnes / that hath
goode patience with his enemy / that hath compassion vpon
the poore peple, & relieueth them in their necessities, that
daily ministereth iustice / and that for no wayne glorie
ne lucre of the world, whole offendeth his conscience. Our
generacion is so vntoward, and so frail, that our hearts
can not adresses to the work, but rather to the game. We
saunter and delight worldly thinges, and seeke not after
Ihesu Crist. We loue vices / we flee vertues, and we
and waste in our other synnes as bestes do in their oyle
dreggs / and therein rote miserably. Our lord looketh vpon
the sone of man / and beholdeth if ther be any aying grace
or in good disposicion. But loke a way, he seeth to see he
inclined therto / and many disposed to the contrary in all
sinne and vntowardnesse. Wherby is to be don, that the
miserable tyme of this world is nigh comen. Whiche Mi
cheas prophesied of in his viij chapitre saing. Holinesse
is perished in therthe, and among the men is ther noon
that is right wise. O remember wel how every man al
moost now a dayes seeth for his other particular cause &
lucre, the shedding of blood and the wronging of other
What shal I more say. seeth ther be that whole entende to
any good perfection / nor opene their eyes for their salua
cion, so be they blinded in their malicious folie. O cursed

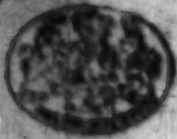
malice and vnhappy folpe. Wherby the lif is voluntarily
loste. and the trewe honne. the wile despised. and the
harine accepted. / our lord displeased. and the fende
obeyed. Now then my right wyl brethren and fende frend
be not of your herte wylth your owne sturde. as to saye
latte not your owne wyl to your destruction perpetuall. Rise
out of sinne. loke vp and remembre you what difference
is betwix eternall dampnation and perpetuall ioye and
blys. Forsake and renounce your synnes. and defende
you from the fendes power / Whiche ye may surely do wylth
contricion. and in armys helpe and grace of our lord.
Thys it is meruail that man. Whiche aboue all other
thing is a creature rasonnable. ensueth not the way on
gynale of rason. but dyspayseth & forsaketh that / that is
most profitable & eternally good for that. that is mortall
and moost harmful. O good lord what vnhappy causeth it
and wherfore shulde we by our folpe lose thoo solikes that
thou hast bought so deere wylth thy moost precious blood. Cer
tainly the cause is lack of prudence. good counseil. grace. &
cordiale Remembraunce of the saide four last thingis. O
our Redemptour almighty and merciful Ihesu / graunte vs
so thy grace / that we may yet surely pourceye for our last
thingis / & so cordially frequente the remembraunce of thy
godhede that it cause vs here after to repelle & reuoke our
synnes / Resiste our goostly enemy. & conforme vs in alle
good waches vnto thy blessed wil. to thobteigning finally
wylth the happy sainctes of thy eternall glorie. To Whiche
kinge vs the father. & the soone. & the holy goost wigning

in vntle sempiternallye lordy Richouley end. **Q. M. E. N.**

This booke is thus translated out of frenche into our maternal tongue by the noble and vertuous lordy Anthoine Erle Eyuier, Lordy Seneschall of the Isle of Wight, Defensor and vindicator of the causes apostolique for our holy father the Pope in this Royalme of Englonde. Which he gouernour to my lord prince of Wales. Which booke was shewen to me William Caxton by my said noble lord Eyuier on the day of purification of our blissid lady / fallinge the twelfsay the secunde day of the moneth of february. In the year of our lordy. M. CCC. lxxviij for to be enprinted / and so multiplied to goo abroad amonge the peple / that thereby more surely myghte be remembered the four last thingis undoubtedly comynge. And it is to be noted that sythen the tyme of the grete tribulacion and aduersite of my said lordy / he hath ben ful vertuously occupied / as in goynge of pilgrynage to Seint James in Salice. to Rome. to Seint Bartholmeu. to Seint Andrew. to Seint Matthew. in the Royalme of Naples. and to Seint Nicholas de Bari in Puyke. and other diuers holy places. Also hath procured and gotten of our holy father the Pope a grete and a large Indulgence and grace vnto the chapel of our lady of the pyche by seint stephens at westmestre for the relief & helpe of cristen folkes passed out of this transitorie world. Whiche grace is of like vertue to the indulgence of Scila celi. And not withstanding the grete labours & charges y he hath had in the seruice of the

kyng & of my said lord prince / as wel in Wales as in Eng
londe. Which hath be to him no litle thought & besines both
in spirite and in body / as the fruite thre of experimently se
eth. Yet ouer that tenriche his vertuous disposicion / he
hath put him in deuoyr at all tymes when he might haue a
lyfer. Whiche was but startemele to translate diuerse bo
kes out of frensh into englysh. Among other passid
thurgh myn honds the booke of the Wise sayinges or dictes
of philosophers. & the Wise & holson puerbis of xristme
of pyse set in metre. Ouer that hath made diuarse balades
ayens the feyn woely synnes. Furthermore it semeth
that he conceiueh wel the mutabilitie and the vnstabilenes
of this present lyf. and that he desirith with a great ze
and spirituall loue our goostly helpe and perpetuel salua
cion. And that he shal abhorre and vtterely forsake
that abhominable and dampnable synnes. Whiche comunely
he vsed now a dayes / as Pride, perurpe, terrible swerynge
theft, murder, and many other. Wherfor he took vpon
hym the translating of this present werke named Cordy
ale / trustynge that both the readers and the hearers therof
shold knowe them self herafter the better / and amende
their lyuynge or they departe and lose this tyme of grace
to the recouere of their saluacion. Whiche Translating
in my Jugement is a noble & a meritorious dede. Wherfor
he is worthy to be greatly comended. and also singularly
remembered with our good prayers. For certaynely as
well the readers as the hearers well conceyving in their
hearts the forsayd four last thinges may thereby greatly be
prouoqued and called from synne to the great & plentiuous

mercy of our blisshyd sauedur / Whiche mercy is about all
his werkes . And no man lyng contrite and confessed
newly to see the obayning therof / as in the preface of my
said lordes booke made by hym more playnly it appereth
Ther in obeyng and folowng my said lordes coman-
dement. In whiche I am bounden so to do. for the manifest
benefetes and large rewards of hym lady and wyfours
of me vntersaid . I haue put me in duoyt to accomplishe
his said desire and comaundment / Whom I beseeche almight
ty god to kepe and mayntene in his vertuous and lauda-
ble actes and werkes . And sende hym the accomplishment
of his noble and ioyous desire and playfys in this worlde
And after this short dangerous and transitory lyf euer
lastyng permanence in heuyn Amen . Whiche werke pre-
sent I began the morn after the said Purificacion of our
blisshyd Lady. Whiche was the the daye of Seint Blas
Bisshopp and Martir . And finished on the euen of Chan-
nunciacion of our said blisshyd Lady fallynge on the Wed-
nesday the xxiiij daye of Marche . In the xij year of
Kynge Edwards the fourth



1479

